







THE
HISTORIE
OF
The Damnable Life,

*and deserved Death of Doctor
Iohn Faustus.*

*Newly imprinted, and in conuenient places, imperfect
matter amended: according to the true Copie
printed at Franckfort, and translated into
English by P. F. Gent.*

Scene and allowed.



LONDON

Printed by I. Windet, for Edward White, and are to be solde
at his Shop neere the little North doore of Saint
Pauls Church, at the Signe of the Gun.

1608

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A Discourse of the most famous Doctor *ohn*
Faustus of *Wittenberge* in *Germanie* Coniurer, and Necro-
mancer: wherein is declared many strange things that he
himselfe had seene and done in the earth and in the
ayre, with his bringing vp, his Trauels,
Studies, and last end.

Of his Parentage and Birth.

Chap. I.



IHN Faustus, borne in the Towne of Rhode, being
in the Province of Weimer in Cermany, his father a
poore Husbandman, and not able well to bring him vp:
but hauing an Uncle at Wittenberge, a rich man and
without issue, took this Faustus from his father, and
made him his heire, insomuch that his father was no more troubled
with him, so he remayned with his Uncle at Wittenberg, where he
was kept at the Uniuerstie in the same Citie, to study Diuinitie: but
Faustus being of a naughtie minde and otherwise addicted, applyed not
his studies, but took himselfe to other exercises, the which his Uncle
oftentimes hearing, rebuked him for it, as Eli oftentimes rebuked his
children for sinning against the Lord, even so this good man laboured to
haue Faustus apply his studie of Diuinitie, that hee might come to the
knowledge of God and his Lawes. But it is manifest, that many
vertuous Parents haue wicked children, as Cain, Ruben, Absolon
and such like, haue bin to their Parents: so this Faustus hauing godly
parents, who seeing him to be of a toward witte, were very desirous
to bring him vp in those vertuous studies, namely of Diuinitie: but hee
gaue himselfe secretly to studie Necromancie and Coniuration, inso-
much that few or none could perceiue his profession.

But to the purpose: Faustus continued at studie in the Uniuerstie,
and was by the Rectors and Axtene Masters after wardes examined
how he had profited in his studies, & being found by them, that none for
his time were able to argue with him in diuinitie, or for the excellencie
of his wisdom to compare with him, with one consent they made him
Doctor of Diuinitie. But doctor Faustus within short time after hee
had obtained his degree, fell into such fantasies and deepe cogitations,
that he was mocked of many, & of the most part of the Students was
called the Speculaor, and sometime hee would throue the Scriptures
from him, as though he had no care of his former profession: so that hee

began a most ungodly life, as hereafter more at large may appeare, for the old proverbe saith; who can hold that will away? so who can holde Faustus from the diuel, that seeks after him with all his endevour? for he accompanied himselfe with diuers that were scene in those diuellish artes, & that had the Chaldean, Persian, Hebrew, Arabian & Greeke tongues, vsing figures, characters, coniurations, incantations, with many other ceremonies, belonging to these infernall artes, as necromancie, charmes, soothsayings, witchcraft, inchantment, beeing delighted with their bookes, wordes and names so wel, that he studied day & night therein: insomuch that he could not abide to be called D. of Diuinitie, but wared a worldly man, and named himselfe an Astrologian, and a Mathematician: and for shadow sometimes a physician, and did great cures, namely with hearbs, roots, waters, drinks, receits, and clysters. And without doubt he was passing wise, and excellent perfect in the holy Scriptures: but he that knoweth his masters will, and doth it not, is worthy to be beaten with many stripes. It is written, No man can serue two masters: and Thou shalt not tempt the Lord thy God: but Faustus threw all this in the wind, and made his soule of no estimation: regarding more his worldly pleasures, then the loyes to come: therefore at the day of iudgement there is no hope of his redemption.

How Doctor Faustus began to practise in his diuellish Art, & how he coniured the diuell, making him to appeare and meet him on the morrow at his owne house. Chap. 2.

YOU have heard before, that all Faustus mind was set to studie the artes of Necromancie and Coniuration, the which exercise hee followed day and night: and taking to him the winges of an Eagle, thought to flie ouer the whole world, and to know the secrets of heauen and earth: for his speculation was so wonderfull, beeing expert in vsing his Vocabula, Figures, Characters, Coniurations, and other Ceremoniall actions, that in all the haste hee put in practise to bring the diuell before him. And taking his way to a thicke Wood, neere to Wittenberg, called in the Germaine tongue Spiller Walt: that is in English the Spillers wood: (as Faustus would oftentimes boast of it among his crue beeing in his follitie) hee came into the same wood towards euening into a crosse-way, where he made with a wand a circle in the dust, and within that many more circles and characters: and thus hee past away the time untill it was nine or tenne of the Clocke in the night, then began doctor Faustus to call on Mephostophiles the spirite, and to charge him in the name of Belzebub, to appeare before personally without any long stay: then presently the diuell began

gan so great a rumour in the wood, as if heaven and earth would haue come together with wind, that trees bowed their tops to the ground: then fell the Diuell to bleare, as if the whole wood had beene full of Lyons, & sodainely about the circle ran the Diuell, as if a thousand wag-gons had beene running together on paved stones. After this, at the foure corners of the wood it thundred horribly, with such lightnings, as if the whole worlde to his seeming had beene on fire. Faustus all this while, halfe amazed at the Diuels so long tarrying, and doubting whether hee were best to abide any more, such horrible conuincings, thought to leaue his Circle, and depart: whereupon the Diuell made him such musicke of all sorts, as if the Symphes themselves had beene in place: whereat Faustus was reuiued, and stood stoutly in his Circle, aspecting his purpose, and began againe to confute the Spirit Mephos-tophiles, in the name of the Prince of Diuels, to appeare in his like-nes: whereat sodainely ouer his head hung houering in the ayre a mightie Dragon: then calls Faustus againe after his diuellish manner, at which there was a monstrous crye in the Wood, as if hell had been open, and all the tormented soules crying to God for mercie: presently, not thre fadome aboue his head, fell a flame in manner of a lightning, and changed it selfe into a Globe: yet Faustus feared it not, but did per-smade himselfe that the Diuell should giue him his request, before hee would leaue. Oftentimes after to his companions he would boast that he had the stoutest head, vnder the cope of heauen at commaundement: whereat they answered, they knew none stouter then the Pope, or Emperoz: but Doctor Faustus said, the Head that is my Seruant, is aboue all on earth, and repeated certaine wordes out of S Paul to the Ephesians, to make his argument good: The Prince of this worlde is vpon earth, and vnder heauen. Well, let vs come againe to his con-formation, where wee left him at his fierie Globe. Faustus veyed at the Spirits so long tarrying, vied his charmes, with full purpose, not to de-part before he had his intent, and crying on Mephostophiles the Spt-rite, sodainely the Globe opened, and sprung vp in height of a man: so burning a time, in the ende it converted to the shape of a fierie man. This pleasant Beast ranne about the Circle a great while, and lastly appeared in the manner of a gray Fryer, asking Faustus, what was his request? Faustus commaunded, that the next morning at twelue of the clocke he should appeare to him at his house: but the Diuell would in no wise graunt: Faustus began againe to confute him in the name of Belzebub, that hee should fulfill his request: whereupon the Spirit a-greed, and so they departed each one his way.

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The conference of doctor Faustus, with the Spirit Mephostophiles, the morning following at his owne house. Chap. 3.

Doctor Faustus having commanded the spirit to be with him at his houre appointed, he came and appeared in his chamber, demanding of Faustus what his desire was: then began doctor Faustus anew with him, to coniure him that he should be obedient vnto him, and to answere him certaine articles, and to fulfill them in all points.

1. That the Spirit should serue him and be obedient vnto him in all things that he asked of him fro that houre, vntil the houre of his death.

2. Further, any thing that he desired of him, he should bring it to him.

3. Also, that in all Faustus his demaunds or interrogations, the Spirit should tell him nothing but that which is true.

Hereupon the spirit answered, and laid his case forth, that he had no such power of himselfe, vntill hee had first giuen his Prince (that was ruler ouer him) to vnderstand thereof, and to know if hee could obtayne so much of his Lord: therefore speake further, that I may doe thy whole desire to my prince, for it is not in my power to fulfill without his leaue. Shew me the cause why (said Faustus.) The Spirit answered: Faustus, thou shalt vnderstand, that with vs it is euen as well a kingdom, as with you on earth: yea, we haue our rulers and seruants, as I my selfe am one, and we name our whole number the Legion: for although that Lucifer is thrust and fallen out of heauen, through his pride and high minde, yet he hath notwithstanding a legion of diuels at his commandement, that we call the Orientall Princes, for his power is great and infinite. Also there is an hoste in Meridie, in Septentrio, in Occidente: and for that Lucifer hath his kingdome vnder heauen, wee must change and giue our selues vnto men to serue them at their pleasure. It is also certayne, we haue neuer as yet opened vnto any man the trueth of our dwelling, neither of our ruling, neither what our power is, neither haue we giuen any man any gift, or learned him any thing, except he promise to be ours.

Doctor Faustus vpon this arose where he sate, & said, I will haue my request, and yet I will not be damned. The spirit answered, then shalt thou want thy desire, & yet art thou mine: notwithstanding if any man would detain thee, it is in vaine, for thy infidelity hath confounded thee.

Hereupon spake Faustus: get thee hence from me, and take S. Valentines farewell and Crisam with thee, yet I coniure thee that thou be here at euening, and bethinke thy selfe on that I haue asked thee, and aske thy princes counsell therein. Mephostophiles the spirit thus answered, vanished away, leauing Faustus in his study, where hee sate porndering

pondering with himselfe, how he might obtaine his request of the diuell without losse of his soule: yet fully was resolved in himselfe, rather then to want his pleasure, to doe whatsoeuer the spirit and his lord should condition vpon.

The second time of the Spirit appearing to Faustus in his house and of their Parley. Chap. 4.

Faustus continued in his diuellish cogitations, neuer moving out of the place where the spirit left him, such was his seruent lone to the diuell: the night approaching, this swift flying Spirit appeared to Faustus, offering himselfe with all submission to his seruice, with full authoritie from his prince, to doe whatsoeuer he would request, if so be Faustus would promise to be his: this answered I bying thee, and an answer must thou make by me againe, yet will I heare what is thy desire, because thou hast sworne me to be here at this time. Doctor Faustus gaue him this answer, though faintly (for his soules sake) that his request was none other, but to become a diuell, or at the least a limbe of him, & that the spirit should agree vnto these articles as followeth.

1. That he might be a spirit in shape and qualitie.
2. That Mephostophiles should be his seruant, at his commandement.
3. That Mephostophiles should bying him any thing, and doe for him whatsoeuer.
4. That at all times he should be in his house, inuisible to all men, except onely to himselfe, and at his commandement so the to himselfe.
5. Lastly, that Mephostophiles should at all times appeare at his commaund, in what forme or shape soeuer he would.

Vpon these points the spirit answered Doctor Faustus, that all this should be graunted him and fulfilled, and more, if hee would agree vnto him, vpon certaine articles as followeth.

First, that doctor Faustus should giue himselfe to the lord Lucifer body and soule.

Secondly, for confirmation of the same, he should make him a writing, written with his owne blood.

Thirdly, that he would be an enemy to all Christian people.

Fourthly, that he would deny the Christian belife.

Fifthly, that he let not any man change his opinion, if so be any man should goe about to dissuade, or withdraw him from it.

Further, the spirit promised Faustus to giue him certaine yeeres to liue in health and pleasure, and when such yeeres were expired, that then

then Faustus should bee fetched away, and if he should hold these articles and conditions, that then he should have all whatsoever his heart would wish or desire, and that Faustus should quickly perceiue himself to be a spirit in all manner of actions whatsoever. Hereupon Doctor Faustus his minde was so enflamed, that he forgot his soule, and promised Mephostophiles, to hold all things as he had mentioned them: he thought the diuell was not so blacke as they vse to paynt him, nor hell so hot as the people say, &c.

The third parley betweene Doctor Faustus & Mephostophiles about a conclusion. Chap. 5.

After Doctor Faustus had made his promise to the diuell, in the morning betimes he called the spirit before him, and commanded him that he should alwayes come to him like a fryar, after the order of S. Francis, with a bell in his hand like S. Anthony, and to ring it once or twice before he appeared, that hee might know of his certayne comming. Then Faustus demanded of his spirit what was his name? The spirit answered, my name is as thou sayst, Mephostophiles, and I am a Prince, but seruant to Lucifer, & all the circuit from Septentrio to the Meridian, I rule vnder him. Euen at these wordes was this wicked wretch Faustus inflamed, to beare himselfe to haue gotten so great a Potentate to serue him, forgetting the Lorde his maker and Christ his Redēmer, became an enemy to all mankind, yea worse then the Giants, who the Poets sayne to clyme the hills to make war with the gods: not vnlike the enemy of God and his Christ, that for his pride was cast into hell: so likewise Faustus forgot, that high climbers catch the greatest falls, and sweet meates haue oft the sowrest sauce.

After a while, Faustus promised Mephostophiles to write & make his obligation, with full assurance of the articles in the chapter before rehearsed. A pitifull case (Christian Reader) for certainly this Letter or obligation was found in his house, after his most lamentable end, with all the rest of his damnable practises vled in his whole life.

Therefore I with all Christians to take example by this wicked Doctor, and to be comforted in Christ, contenting themselves with that vocation, wherunto it hath pleased God to call them, and not to esteeme the vaine delight of this life, as did this unhappy Faustus, in giuing his soule to the diuell: & to confirme it the more assuredly, he tooke a smal penknife, and prickt a vaine in his left hand, & for certainty thereupon, were seene on his hand these wordes written, as if they had been written with blood, O homo fuge, wher at the spirit vanished, but Faustus

thus continued in damnable minde, & made his writing as followeth.
How Doctor Faustus set his blood in a saucer on warme ashes and
wrote as followeth. Chap. 6.

I Iohnannes Faustus Doctor, do openly acknowledge with mine owne
hand, to the greater force and strengthening of this letter, that sit-
thence I began to study and speculate the course and order of the Ele-
ments, I haue not found through the gift that is giuen me from above
any such learning and wisdom, that can bring me to my desires: and
for that I finde that men are vnable to instruct me any further in the
matter, now haue I Doctor Iohn Faustus, vnto the hellish prince of O-
rient, and his messenger Mephistophiles, giuen both boy and soule,
vpon such condition, that they shall learne me, & fulfill my desire in al
things, as they haue promised and vowed vnto me, with due obedience
vnto me, according to the articles mentioned betweene vs.

Further, I covenant and grant with them by these presents, that at
the end of 24. yeeres next ensuing the date of this present Letter, they
being expired and I in the meane time, during the said yeeres be serued
of the at my will, they accomplishing my desires to the full in al points
as we are agreed: that then I giue them full power to do with me at
their pleasure, to rule, to send, fetch, or carry me or mine, be it either
body, soule, flesh, blood, or goods, into their habitation, be it wheresoe-
uer: and herevpon, I beseech God, and his Christ, all the host of heauen
and all liuing creatures that beare the shape of God, yea all that liues:
and againe I say it, and it shall be so. And to the more strengthening
of this writing, I haue written it with mine owne hand and blood be-
ing in perfect memory, and herevpon, I subscribe to it with my name
and title, calling all the infernall, middle, and supreme powers to wit-
nes of this my Letter and subscription.

Iohn Faustus approved in the Elements, & the spiritual Doctor
How Mephistophiles came for his writing, and in what manner he
appeared, and his sights he shewed him: and how he caused him
to keepe a copy of his owne writings. Chap. 7.

Doctor Faustus sitting pensiue, hauing but one only boy with him
suddenly there appeared his spirit Mephistophiles, in likeness of
a fierie man, from whom issued most horrible fierie flames, insomuch
that the boy was afraid, but being hardened by his Master, he bade him
stand still, and he should haue no harme: the spirit began to bleare as in
a singing manner. This pretty sport pleases Doctor Faustus well, but
hee would not call his spirit into his Counting house, until he had

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scene more anon was heard a rushing of armed men, and tramping of
horses: this ceasing, came in a kennell of houndes, and they chased a
great Hart in the hall, and there the Hart was slain: Faustus took
heart, came forth, and looked upon the Hart, but presently before him
there was a Lyon and a Dragon together fighting, so fiercely, that
Faustus thought they would have brought downe the house, but the
Dragon overcame the Lyon, and so they vanished.

After this, came in a Peacoeke with a Peaben, the cocke bristling of
his taile, and turning to the female, beat her and so vanished. After-
ward followed a furious Bull, that with a full fiercenes ran upon Fau-
stus, but comming nere him, vanished away. Afterward followed a
great old Ape, this Ape offered Faustus the hand, but he refused: so the
Ape ran out of the hall againe. Hereupon fell a mist in the hall, that
Faustus saw no light, but it lasted not, & so soone as it was gone, there
lay before Faustus 2. great Sacks, one full of gold, the other full of silver.

Lastly, was heard by Faustus all manner instruments of musick, as
Organs, Clarigolds, Lutes, Viols, Citeris, Mangles, Horne-pipes,
Flutes, Anomes, Harpes, & all manner of other instruments: the which
so ravished his mind, that he thought he had been in another world, for-
got both body and soule, insomuch that he was minded neuer to change
his opinion concerning that which he had done. Hereat came Mepho-
stophiles into the hall to Faustus, in apparell like unto a Friar, to whom
Faustus spake, thou hast done me a wonderfull pleasure in the winging me
this paine, & thou continue as thou hast begun, thou shalt win my
heart and soule, yea and haue it. Mephostophiles answered, this is no-
thing, I will please thee better: yea, that thou mayst know my power
and all, alke what thou wilt request of me, that shalt thou haue, condi-
tionally, hold thy promise, & give me thy hand-writting: at which wordes
the wretched Faustus with his hand, saying: holde thee, there hath thou my
promise. Mephostophiles took the writting, & willed Faustus to take a
copy of it: with that the peruerse Faustus being resolute in his damna-
tion, wrote a copy thereof, & gave the diuell the one, & kept in store the
other. Thus the Spirit and Faustus were agreed, and dwelt together,
no doubt there was a voracious house-keeping.

The manner how Faustus proceeded in his damnable life, and of
the diligent seruice that Mephostophiles vsed towards him,
shall be told in the next Chapter.

Upon Faustus having giuen his soule to the Diuel, renouncing al-
the powers of heauen, commending this lamentable action with his
owne blood, and having already belivered his writting, now into the di-
uells

held hand, the which he pulled by his hart, that he had long in the mind of a man, and thought rather himselfe to be a spirit. This Faustus was at his uncles house at wittenbreg, who died, and bequeathed it in his Testament to his case Faustus. Faustus kept a boy with him that was his Scholler, an unhappy wag called Christopher Wagner, to whom this sport & life that he saw his matter follow seemed pleasant. Faustus loved the boy wel, hoping to make him as good or better sene in his be- uelish exercises than himselfe: and he was fellow with Mephistophi- les: other wise Faustus had no more company in his house, but himselfe, his boy and his spirit, that ever was diligent at Faustus com:mand go- ing about the house, cloathed like a fryer, with a litle bel in his hand sene of none but Faustus. For his vittuall and other necessities, Me- phostophiles brought him at his pleasure from the Duke of Saxony the Duke of Bayaria, & the Bishop of Saltzburg: for they had many times their best wine stolne out of their Cellers by Mephostophiles: likewise their provision for their owne table, such meate as Faustus wished for, his spirit brought him in: besides that, Faustus himselfe was become so cunning, that when he opened his window, what so euer he wished for, it came presently flying into the house, were it neuer so dainty, so sweet, Faustus and his boy went in sumptuous apparell, the which Mephostophiles stole from the mercers at Norenberg, Aufpurg, Frack- ford and Libtzig: for it was hard for them to find a Locke to keepe out such a theefe. All their maintenance was but stolne and borrowed ware: and thus they lived an odious life in flight of God, though as yet the world were unacquainted with their wickednes. It must be so, for their fruits bee none other: as Christ saith in Iohn, where he calles the deuill a theefe and a murderer: and that found Faustus, for he stole him away both body and soule.

How Doctor Faustus would haue married, & how the diuell had almost killed him for it. Chap. 9.

Doctor Faustus continued thus in his Epicurish life day and night, & beleened not that there was a God hell, or diuell: the thought that body and soule died together: and had quite forgotten Diminty of the immortallty of his soule, but God in his damnable heresse day and night. And bethinking himselfe of a wife, called Mephostophiles counsaile, which would in no case agree: demanding of him if hee would breake the covenant made with him, or if hee had forgot it: Hast not thou quoth Mephostophiles) sworn thy selfe an enemy to God and all creatures: To this Faustus answered, thou canst not marry

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thou canst not serue two masters, God and my prince: for wedlocke is a chiefe institution ordained of God, & that thou hast promised to bestie, as we do all, and that hast thou onely done, & moreover thou hast confirmed it with thy blood, perswade thy selfe that what thou dost in contempt of wedlocke, it is all to thine owne delight. Therefore Faustus looke well a hout thee, and bethinke thy selfe better, and I wish thee to change thy mind: for if thou keepe not what thou hast promised in thy witting, we will teare thee in peeces like the dust vnder thy feet. Therefore sweete Faustus, think with what vnquiet life, anger, strife, & debate, thou shalt liue in when thou takest a wife: therefore change thy mind.

Doctor Faustus was with these speeches in dispaire: and as all that haue forsaken the Lord, can build vpon no good foundation, so this wretched Doctor, hauing forsooke the rock, fell into dispaire with himselfe, fearing if he should motion Matrimonie any more, that the diuell would teare them in peeces. For this time (quoth he to Mephistophiles) I am not minded to marry. When dost thou wel, answered his spirit. But within two houres after, Faustus called againe his spirit, which came in his old manner like a Fryer. The Faustus said vnto him, I am not able to resist or bryde my fancy, I must and will haue a wife, and I pray thee giue thy consent to it. Soderly vpon these wordes came such a whirlwind about the place, that Faustus thought the whole house would haue come downe, all the doores in the house flew off the hinges: after all this his house was full of smoake, and the doore covered ouer with ashes: which when Doctor Faustus perceived, hee would haue gone by the staires, and flying by he was taken & thrust into the hall that he was not able to stirre hand nor foote: then round about him ran a monstrous circle of fire, neuer standing still, that Faustus cried as he lay, and thought there to haue been burned. When cried he out to his spirit Mephistophiles for help, promising him he woulde liue in al l things as he had solued in his hand writing. Hereupon appeared vnto him an ugly deuill, so fearefull and monstrous to behold, that Faustus durst not looke on him. The deuill said, what wouldest haue Faustus? how likest thou thy wedding: what mind art thou in now? Faustus answered he had forgot his promise, desiring him of pardon, and he would talke no more of such things. Thou were best so to do, and so banished from him.

After appeared vnto him his sister Mephistophiles, with a bel in his hand, and spake to Faustus: It is no iesting with vs, hold thou that which thou hast vowed, and we will performe as we haue promised: and more then that, thou shalt haue thy hearts desire of what woman so-

enter thou wilt, be she alive or dead, and so long as thou wilt, thou shalt keepe her by thee.

These words pleased Faustus wonderful wel, and repented himselfe that he was so foolish to with himselfe married, that might haue any woman in the whole city brought to him at his command: the which he practised and persecuted in a long time.

Questions put forth by Doctor Faustus, vnto his spirit Mephostophiles. Chap. 10.

Doctor Faustus liuing in all manner of pleasure that his heart could desire, continuing in his amorous drifts, his delicate fare, & costly apparel, called on a time his Mephostophiles to him, which being come, brought with him a booke in his hand of all manner of curious & enchanted Arts, the which he gaue Faustus, saying: hold my Faustus, worke now thy hearts desire: The coppy of this enchanting booke, was after ward found by his seruant Christopher Wagner. Well (quoth Faustus to his spirit) I haue called thee to know what thou canst do: if I haue need of thy helpe. Then answered Mephostophiles & said my Lord Faustus, I am a flying spirit, pea so swift as thought can thinke, to do whatsoener. Where Faustus said: but how came thy Lord & master Lucifer to haue so great a fall from heauen? Mephostophiles answered: My Lord Lucifer was a faire Angel, created of God as immortal, and being placed in the Seraphims, which are aboue the Cherubins, he would haue presumed vnto the throne of God, with intent to haue thrust God out of his seat. Upon this presumption the Lord cast him downe headlong, and wherefore he was an Angel of light, now dwels he in darknes, not able to come neere his first place without God send for him to appeare before him, as Raphael: but vnto the lower degree of angels that haue their conuersation with men he may come, but not vnto the second degree of heauen that is kept by the arch-angels, namely Michael, and Gabriel, for these are called Angels of Gods wonders: yet are these far inferiour places to that from whence my Lord and master Lucifer fell. And thus saith Faustus, because thou art one of the beloued children of my Lord Lucifer, following and feeding thy mind in manner as he did his, I haue shortly resolved thy request, and more I will do for thee at thy pleasure. I thanke thee Mephostophiles (quoth Faustus) come let vs now goe rest, for it is night: vpon this they left their communication.

How doctor Faustus dreamed, that he had seene hell in his sleepe, and how he questioned with his spirit of matters as concerning hel, with the spirits answer.

The night following after Faustus his communication had with Mephostophiles, as concerning the fall of Lucifer, Doctor Faustus imagined that he had seene a part of hell: but in what manner it was, or in what place he knew not: whereupon he was greatly troubled in mind, and called vnto him Mephostophiles his spirit: saying to him, my Mephostophiles, I pray thee resolve me in this doubt: what is hell, what substance is it of, in what place stands it, and when was it made? Mephostophiles answered: my Faustus, thou shalt know that before the fall of my L. Lucifer there was no hel, but even then was hel ordained: it is of no substance but a confused thing: for I tell thee that before all Elements were made, and the earth seene, the spirit of God moved on the waters and darkness was ouer all: but when God said, let it be light, it was so at his word, and the light was on Gods right hand, and God prayed the light, Judge thou further: God stood in the middle, the darkenes was on his left hand, in the which my Lord was bound in chaines vntill the day of iudgment, in this confused hell is nought to find but a sulphurish, fire, stinking mist or fog. Further we devils know not what substance it is of, but a confused thing. For as a bubble of water flieth before the wind, so both hell before the breath of God, Further, we devils know not how God hath laid the foundation of our hell, nor whereof it is, but to be short with thee Faustus, we know that hell hath neither bottome nor end.

The second question put forth by Doctor Faustus to his spirit, what kingdoms there were in hell, how many and what were their Rules namers. Chap. 12

Faustus spake againe to Mephostophiles, saying: thou speakest of wonderfull things, I pray thee now tell me what kingdoms is there in your hell, how many are there. what are they called? and who rules the, the spirit answered him: my Faustus know that hel is as thou wouldest thinke with thy selfe another world, in the which we haue our being vnder the earth, & aboue the earth, even to the heauens, within the circumference whereof are contained ten kingdoms, namelpe

- 1 Lacus Mortis.
- 2 Stagnum Ignis.
- 3 Terra tenebrosa.
- 4 Tartarus.
- 5 Terra obliuionis.
- 6 Gehenna.
- 7 Erebus.
- 8 Barathrum.
- 9 Scix.
- 10 Acheron.

The which kingdoms are gouerned by five Kings, that is, Lucifer in the Oriēt, Belzebub in Septentrio, Belial in Meridie, Ashtaroth in Occidēt, and Plegeton in the midst of them all: whose rule and dominion

conscience, hade wordes vntill the pay of doome. And thus far Faustus hath told part of our tale and kingdomes. And thus far Faustus hath told part of our tale and kingdomes. And thus far Faustus hath told part of our tale and kingdomes.

Another buccion put forth by Doctor Faustus to his spirit concerning his Lord Lucifer, with the sorrow that Faustus felt when he wades into.

Doctor Faustus began again to reason with Mephistophiles, requiring him to tel him in what forme and shape & in what estimation his Lord Lucifer was when he was in fauour with God. Whereupon his spirit required him of three daies respite, which Faustus granted. The three daies being expired, Mephistophiles gave him this answer: Faustus, my lord Lucifer (so called now, for that he was banished out of the cleere light of heauen) was at the first an angel of God, yea hee was so of God ordained, for shape, pompe, authoritie, worthines, and dwelling, that he far exceeded all the other creatures of God, yea our gold and precious stones, and so illuminated, that he far surpassed the brightness of the sun and all other stars. Where God placed him on the Cherubins, where he had a kingly office, & was at waies before Gods seate, to the end he might be the more perfect in all his beings. But when he began to be high minded, proud, and so presumptuous, that hee would usurpe the seat of Gods maiestie, then was he banished out from amongst the heauenly powers, seperated from their abiding into the manner of a fire stone, that no water is able to quench, but continually burneth vntill the end of the world.

Doctor Faustus when he had heard the wordes of his spirit, began to consider with himselfe, hauing diuers and sundry opinions in his head: and very pensiuely (saying nothing) vnto his spirit, he went into his chamber, and laid him on his bedde, recording the wordes of Mephistophiles, which so pierced his heart, that he fell into sighing and great lamentation, crying out: alas, ah woe is me, what haue I done? Even so shall it come to passe with me: am not I also a creature of Gods making: bearing his owne Image and similitude, into whom he hath breathed the spirit of life and immortallitie, vnto whom hee hath made all things liuing subject: but woe is me, mine haughtie mind, proud aspiring stomacke, and filthy flesh, hath brought my soule into perpetuall damnation, yea, pride hath abused my vnderstanding, insomuch that I haue forgot my Maker, the Spirit of God is departed from me, I haue promised the deuill my soule: and therefore it is but a lolly for me to hope for grace, but it must bee even with mee as with Lucifer throwne

throwe into perpetuall burning fire: as, were to me that ever I have
borne. In this perplexitie lay this miserable Doctor Faustus, having
quite forgot his faith in Christ, neuer falling to repentance truly there-
by to attaine the grace and holy spirit of God againe, the which would
haue bene able to haue resisted the strong assaults of Satan: For al-
though hee had made him a promise, yet hee might haue remembered
through true repentance, sinners come againe into the fauour of God:
which faith the faithfull firmly hold, knowing that they kill the body
are not able to hurt the soule: but he was in all his opinions couptfull
without faith or hope, and so he continued.

Another disputation betwixt Doctor Faustus & his spirit, of the
power of the diuill, and of his enuie to mankind. Chap. 14.

After Doctor Faustus had a while pondered & sorrowed with him-
selfe of his wretched estate, he called againe Mephostophiles br-
to him, commanding him to tell him the iudgement, rule, power, at-
tempts, tyrannie, and temptation of the diuel, and why he was mented
to such kind of liuing: whereupon the spirit answered, this question
that thou demandest of me, will turne thee to no small discontentment:
therefore thou shouldest not haue desired me of such matters, for it cou-
cheth the secrets of our kingdome, although I cannot denie to resolu-
thy request. Therefore know thou Faustus, that so soone as my Lord
Lucifer fell from heauen, he became a mortall enemy both to God &
man, & hath vsed (as now he doth) all manner of tyranny to the destruc-
tion of mā, as is manifest by diuers examples, one falling suddenly dead,
another hangs himselfe, another drownes himselfe, others stab them-
selves, other vnlawfully despaire, and so come to vtter confusion: the
first man Adam that was made perfect to the similitude of God, was
by my lord his policy, the whole decay of man: yea Faustus in him was
the beginning & first tyrannie of my Lord Lucifer to man: the like did
he with Cain, the same with the children of Israel, when they worshipped
strange Gods & fell to whoredome with strange women: the like with
Saul: so did he by the seven husbands of her that after was the wife of
Tobias: likewise Dagon our fellow brought to destruction 50000 men,
whereupon the Arke of God was stolne: & Belial made Dauid to num-
ber his men, whereupon were slaine 60000. also he deceived King Sa-
lomon that worshipped the Gods of the heathen: & there are such spirits
innumerable, that can come by men and tempt them, drawe them to sin
weaken their beliefe, for to rule the hearts of kings and priuies, tur-
ring them by to warre and bloodshed: and to this intent we, we spread
our selues throughout all the world, as the vtter enemies of God, and
his.

of Doctor Faustus.

his some Christ, yea, and all those that worshippeth them: and that thou knowest by thy selfe Faustus, how we haue dealt with thee. To this answered Faustus, why then thou didst also beguile me. Psa (quoth the spirit) why should we not helpe thee forwards: for so soone as wee saw thy heart, how thou didst despise thy degree taken in Divinity, and didst study to search and know the secrets of our kingdom, even then did we enter into thee, giving thee diuers soules and filthy cogitations, picking thee forward in thine intent, and perswading thee that thou couldest neuer attaine to thy desire, untill thou hadst the helpe of some diuell: and when thou wast delighted in this, then tooke we root in thee: and so firmly, that thou gavest thy selfe vnto vs, both body and soule, the which thou Faustus canst not deny. Hereat answered Faustus: Thou sayst true Mephostophiles, I cannot deny it: Ah woe is me miserable Faustus, how haue I been deceiued? had not I desired to know so much I had not beene in this case: for hauing studied the liues of the holy Saints and Prophets, and thereby thought my selfe to vnderstand sufficient in heavenly matters, I thought my selfe not worthy to be called Doctor Faustus, if I should not also know the secrets of hell, and be associated with the furious fiend thereof: now therefore must I be rewarded accordingly. Which speeches being uttered, Faustus went very sorrowfully away from Mephostophiles.

How doctor Faustus desired againe of his Spirit to knowe the secrets and paines of hell: & whether those damned diuels & their companie might euer come into the fauor of God againe or not.

Chap. 15.

Doctor Faustus was euer pondering with himselfe, how hee might get loose from so damnable an end as he had giuen himself vnto, both of body & soule, but his repentance was like to that of Cain and Iudas, he thought his sinnes greater then God could forgive, hereupon rested his minde: he looked vp to heauen, but saw nothing therein: for his heart was so possessed with the diuell, that he could thinke of nought els but of hell and the paines thereof. Wherefore in all the haste he calleth vnto him his spirit Mephostophiles, desiring him to tell him some more of the secrets of hell, what paines the damned were in, and how they were tormented, and whether the damned soules might get againe the fauour of God, and so be released out of these torments, or not: whereupon the spirit answered, Oh Faustus, thou mayest well leaue to question any more of such matters, for they will but disquiet thy minde, I pray thee what meanest thou? thinkest thou through these thy fantasies to escape vs? No, for if thou shouldest come vp to heauen, there to hide thy self, yet

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would I thrust thee downe again: for thou art mine, and thou belongest vnto our societie; therefore swete Faustus, thou wilt repent this thy foolish demand, except thou be content that I shall tell thee nothing. Quoth Faustus ragingly, I will know, or I will not live, wherefore dispatch and tell me: to whom Mephistophiles answered, Faustus, it is no trouble vnto me at all to tell thee, and therefore sith thou forcest me thereto, I will tel thee thinges to the terror of thy soule, if thou wilt abide the hearing. Thou wilt haue mee tell thee of the secrets of Hell, and of the paines thereof: know Faustus that hell hath many figures, semblances and names, but it cannot be named nor figured in such sort vnto the liuing that are damned, as it is to those that are dead, and do both see & feele the torments thereof: for hell is said to be deadly, out of the which came neuer any to life again but on, but he is nothing for thee to reckon vpon, hel is bloodthirsty, and is neuer satisfied: hel is a valley into the which the damned soules fall: so so soone as the soule is out of mans body, it would gladly goe to the place from whence it came, and climeth vp above the highest hills, euen to the heauens, where being by the Angels & the first Mobile denied entertainmet (in consideration of their euill life spent on the earth) they fall into the deepest pit or valley which hath no bottome, into a perpetuall fire, which shall neuer be quenched: for like as the flint throwne into the water, loseth not his vertue, neither is his fire extinguished, euen so the hellish fire is unquenchable, and euen as the flint being in the fire being burned, as red hot, and yet consumeth not, so likewise the damned soules in our hellish fire are euer burning, but their paines neuer diminishing. Therefore is hel called the euerlasting pain, in which is neither hope nor mercie. So it is called utter darknes, in which wee see neither the light of Sunne, Moone, nor starre: and were our darknes like the darknes of thenight, yet were there hope of mercy, but ours is perpetuall darknes cleane exempt from the face of God. Hel hath also a place within it called Chasma; out of the which issueth al manner of thunders, lightnings, with such horrible shriekings, and wailings, that of times the very diuils themselves stand in feare thereof: for one while it sendeth forth windes with exceeding snow, haile, and raine, congealing the water into Ice: with the which the damned are frozen, gnash their teeth, howle, and cry, and yet cannot die.

Other whiles, it sendeth forth most horrible hot mistes or foggies, with flashing flames of fire and brimstone, wherein the sorrowfull soules of the damned lie broiling in their reiterated torments: yet Faustus, hell is called a prison, wherein the damned lie continually bound, it is also called Pernicies and Exilium, death, destruction, painfulnes

of Doctor Faustus.

mischeefe, a mischance, a pittifull and an euill thing world without end. We haue also with vs in hell a ladder, reaching of exceeding heigh, as though the toppes of the same would touch the Heauens, on which the damned ascend to seeke the blessing of God, but through their infidelity, when thy are at the very highest degree, they fall downe againe into their former miseries, complaining of the heate of that vnquenchable fire: yea sweete Faustus, so must thou vnderstand of hell, the while thou art so desirous to know the secrets of our kingdom. And marke Faustus, hel is the nurse of death, the heate of all fire, the shadow of heauen and earth, the obliuion of all goodnesse, the paines vnspcakable, the griefes vnremouable, the dwelling of diuels, Dragons, Serpents, Adders, Toades, Crocodiles, and all manner of venomous and noysome creatures, the puddle of sinne, the stinking fogge ascending from the stigious Lake, brimstone pitch, & all manner of vncleane mettals, the perpetuall and vnquenchable fire, the end of whose miseries was neuer purposed by God: yea, yea, Faustus thou saiest, I shall, I must, nay I will tell thee the secrets of our kingdome, for thou byest it deerely, and thou must and shalt be partaker of our torments, that (as the Lord God said) neuer shall cease: for Hell, the womans belly, and the earth, are neuer satisfied: there shalt thou abide horrible torments, trembling, gnashing of teeth, howling, crying, burning, freezing, melting, swimming in a labyrinth of miseries, scalding, burning, smoking in thine eies, stinking in thy nose, ho:senes of thy speech, deafnes of thine eares, trembling of thine handes, biting thine owne tonge with paine, thy heart crushed as in a presse, thy bones broke, the diuels tossing firebrands vpon thee, yea thy whole carkasse tossed vpon mucksho:ks, from one diuel to another, yea Faustus then wilt thou wish for death, and he will fly from thee, thine vnspcakable torments shalbe euery day augmented more and more: for the greater the sinne, the greater is the punishment: how likest thou this my Faustus a resolution answerable to thy request?

Lastly, thou wilt haue mee tell thee that which belongeth onely to God, which is, if it be possible for the damned to come againe into the fauour of God, or not: why Faustus thou knowest that this is against thy promise, for what shouldest thou desire to know that, hauing already giuen thy soule to the diuel, to haue the pleasure of this world, and to know the secrets of hell: therefore art thou damned, and how canst thou then come againe to the fauour of God: Wherefore I directly answer no: for whomsoever GOD hath forsaken and throwne into hell, must there abide his wrath and indignation in that vnquench-

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ble fire, where is no hope nor mercy to be looked for, but abiding in perpetuall paines world without end: for even as much it availeth thee Faustus, to hope for the favour of God againe, as Lucifer himselfe, who indeed although he and we all haue a hope, yet it is so small availe, and taketh none effect, for out of that place God will neither heare crying nor sighing: if he do, thou shalt haue as little remorse, as Diues, Caine, or Iudas had: what helpeth the Emperour, King, Prince, Duke, Earle, Baron, Lord, Knight Squire, or Gentleman, to cry for mercie being there? Nothing: for if on earth they would not be tyrants, and selfewilled, rich with couetousnes: proud with pompe; gluttons, drunkards, whozemongers, backbiters, robbers, murderers, blasphemers, and such like, then were there some hope to be looked for; therefore my Faustus, as thou comest to hell with these qualities, thou maiest say with Caine, My sinnes are greater then can be forgiven; goe hang thy selfe with Iudas, and lastly, be content to suffer torments with Diues. Therefore know Faustus, that the damned haue neither end nor time appointed, in the which they may hope to be released, for if there were any such hope, that they by throwing one drop of water out of the sea in a day, untill it were all dry; or if there were an heape of Sand as high as from the earth to the heavens, that a birde carrying away but one corne in a day, at the end of this so long labo, that yet they might hope at the last, God would haue mercy on them, they would be comforted; but now there is no hope that God once thinks vpon them, or that their howlings shall ever be heard; yea, so impossible, as it is for thee to bid: thy selfe from God, or impossible for thee to remoue the Mountaines, or to empty the Sea, or to tell the drops of raine that haue raine from heauen untill this day, or to tell what there is most of in the world, yea & for a Camel to go through the eye of an needle: euen so impossible it is for thee Faustus & the rest of the damned, to come againe into the favour of God: and thus Faustus hast thou heard my last sentence, and I pray thee how dost thou like it? But know this, that I counsell thee to let me be vnmolested heereafter with such disputations, or els I will bere thee every time, to thy small contentment. Doctor Faustus departed from his spirit very peniue and sorrowfull, laid him on his bed, altogether doubtfull of the grace and favour of God, wherefore he fell into fantastickall cogitations: faine he would haue had his soule at libertie againe, but the diuel had so blinded him, and taken such deepe roote in his heart, that he could neuer thinke to craue Gods mercy, or if by chance he had any good motion, straight waies the diuell would thrust him a faire Lady into his chamber, which fell to kissing & dalliance.

ance with him, through which meanes, hee threth his godly motion in the wind, going forwarde still in his wicked practises, to the utter ruine both of his body and soule.

Another question put forth by Doctor Faustus to his Spirit Mephostophiles of his owne estate. Chap. 16.

DOCTOR Faustus being yet desirous to heare more strange things, called his spirit vnto him, saying: My Mephostophiles, I haue yet another sute vnto thee, which I pray thee deny not to resolve me of. Faustus (quoth the spirit) I am loth to reason with thee any further, for thou art neuer satisfied in thy mind, but alwayes bringest me a new. Yet I pray thee this once (quoth Faustus) do me so much fauor, as to tel me the trueth in this matter, and hereafter I will be no more so earnest with thee: the spirit was altogether against it, but yet once more he would abide him: Well (said the spirit to Faustus) what demandest thou of me? Faustus sayd, I would gladly know of thee, if thou wert a man in manner and forme as I am, what wouldest thou doe to please both God and man? Whereat the spirit smiled, saying: My Faustus, if I were a man as thou art & that God had adorned me with those gifts of nature, as thou once haddest, euen so long as the breath of God were by, and within me, would I humble my selfe vnto his Majesty, endeavouring in all that I could to keepe his commandements, praise him, glorifie him, that I might continue in his fauour, so were I sure to enioy the eternal joy and felicitie of his kingdom. Faustus sayd, but that haue not I done. No, thou sayest true (quoth Mephostophiles) thou hast not done it, but thou hast denied the Lord thy maker, which gaue thee the breath of life, speech, hearing, sight, & all other thy reasonable senses, that thou mightest vnderstand his will and pleasure, to liue to the glory and honour of his name, and to the aduancement of thy body and soule, him, I say, being thy maker, hast thou denied and defied, yea, wickedly thou hast applied that excellent gift of thine vnderstanding, & giuen thy soule to the diuell: therfore giue none the blame but thine owne selfe-will, thy proud & aspiring minde, which hath brought thee into the wrath of God & vnto damnation. This is most true (quoth Faustus) but tel me Mephostophiles, wouldest thou be in my case as I am now? yea, saith the spirit (and with that fetcht a great sigh) for yet would I so humble my self, that I would win the fauor of God. Then (said doctor Faustus) it were time enough for mee, if I amended. True said (Mephostophiles) if it were not for thy great sins, which are so odious & detestable in the sight of God, that it is too late for thee, for the wrath of God resteth vpon thee. Leane off (quoth Faustus) & tel me my question to my greater comfort.

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Heere followeth the second part of Doctor Faustus' his life, and
practises, vntill his end. Chap. 17.

Doctor Faustus hauing receiued denial of his Spirit, to be resolved
any moze in such like questions propounded: forgot al good works,
and fell to be a Kalender-maker by helpe of his spirit, and also in shorte
time to be a good Astronomer or Astrologian: he had learned so perfect-
ly of his Spirit the course of the Sunne, Moone, and Starres that hee
had the most famous name of all the Mathematicques that liued in his
time, as may well appeare by his works dedicated vnto sundry Dukes
and Lords: for he did nothing without the aduice of his spirit, which
learned him to pzelage of matters to come, which haue come to passe
since his death. The like praise won hee with his Kalenders & Alma-
nacks making, for when he pzelaged of any change, operation or al-
teration of the weather or elements: as wiud, raue, fogs, snow, halle,
moist, dry, warme, cold, thunder, lightning, it fell so duly out, as if an
Angell of heauen had forewarned it. He did not like the vnskillfull Astro-
nomers of our time, that set in Winter, cold, moist, airy, frost: and in
the Dog-dates, hot, dry, thunder, fire, and such like: but he set in all his
works, day and houre when, where and how it should happen. If any
thing wonderfull were at hand, as death, famine, plague, or warres, he
he would set the time and place in true and iust order, when it should
come to passe.

A question put forth by Doctor Faustus to his Spirit
concerning Astronomic. Chap. 18.

Doctor Faustus falling to practise, & making his Prognostications,
he was doubtfull in many points: wherefore he called vnto him Me-
phostophiles his spirit, saying, I finde the ground of this science very
difficult to attaine vnto: for that when I confer Astronomia and A-
strologia, as the Mathematicians and ancient writers haue left in me-
mozie, I find them to vary and very much to disagree: wherefore I pray
thee to teach me the truth in this matter. To whom his spirit answer-
ed, Faustus thou shalt know, that the practitioners or speciall sorts, or at
least the first inuentors of these Arts, haue done nothing of themselves
certayne, whereupon thou mayest attaine to the true prognostication
or pzelaging of things concerning the heauens, or of the influence of the
planets: for if by chaunce some one Mathematician or Astronomer
hath left behind him any thing worthy of memozie: they haue so blun-
ded it with Enigmaticall words and Characters, and such obscure fi-
gures, that it is impossible for an earthly man to attaine vnto the know-
ledge thereof, without the ayde of some spirit, or else the speciall gift of
God,

God, for such are the hidden works of God made men, yet do we spirits
 that flye and fleete in all elements, knowe such, and there is nothing to
 be done, or by the heavens pretended, but we knowe it: except onely the
 day of Doom. Wherefore Faustus learne of me, I will teach thee the
 course & recourse of 24. 4. 5. 6. 7. 8. 9. 10. 11. 12. the cause of winter & summer,
 the exaltation and destination of the sunne, and Eclipse of the Moone,
 the distance and height of the Moone, and every fixed starre, the nature
 and operation of the Elements, fire, ayre, water, and earth, and all that
 is contained in them. yea heerein there is nothing hidden from me, but
 only the fifth essence, which once thou hadst Faustus at liberitie, but now
 Faustus thou hast lost it past recovery: wherefore learne that which
 wil not be againe had, learne now of me to make thunder, lightning, hail
 snow, & raine: the cloudes to rent, the earth & craggy rocks to shake
 and split in sunder: the Seas to swell and roze, & ouerrun their marks,
 knowest not thou that the deeper the Sunne shines the hotter he pier-
 ces: so, the more thy Art is famous whilest thou art heere, the greater
 shalbe thy name when thou art gone. knowest not thou that the earth
 is frozen, cold, and dry: the water runing, cold, and moist, the fire fly-
 ing, hote, and moist: the fire consuming hote and dry: yea Faustus, so
 must thy hart bee inflamed like the fire to mount on high: learne Fau-
 stus, to fly like my selfe, as swift as thought from one kingdome to ano-
 ther, to sit at princes tables, to eat their wantrest fare, to haue thy ple-
 sure of their faire Ladies, Virgins, and concubines, to vse all their Jewels
 and costly robes as things belonging vnto thee, and not vnto them:
 learne of me Faustus, to runne through wales, doores, and gates of
 stone and yron, to creepe into the earth like a worme, to swimme in the
 water like a fish, to fly in the ayre like a bird, and to liue and nourish thy
 selfe in the fire like a Salamander, so shalt thou be famous, renowned,
 far spoken of, and extolled for thy skill: going on huiues, not hurting
 thy feete, carrying fire in thy bosome, and not burning thy shirt, seeing
 through the heavens as through a Crystal, wherein is placed the pla-
 nets, with all the rest of the presaging comets, the whole circuite of the
 world from the East to the West, North, and South: there shalt thou
 know Faustus, wherefore the fiery sphere above, and the signes of the
 Zodiac doth not burne & consume the whole face of the earth, being hin-
 dered by placing the two most elements betwixt them, the airy cloudes
 and the wauering waues of water: yea Faustus, thou wilt learne the
 secrets of nature, what the causes that the sunne being at the
 highest, giueth all his heate downwards on the earth: and being in
 Winter at the lowest, giueth all his heate upwards into the heavens:

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that the know should be of so great vertue, as the hony : and the Lady Saturnia in Occulto, moze better then the Sun in Manifesto. Come on my Faustus, I will make thee as perfect in these things as my selfe. I will learne thee to goe invisible, to finde out the mines of gold and silver, the sodines of precious stones, as the Carbuncle, the Diamond, Saphir, Emerald, Ruby, Topas, Iacint, Granat, Jaspis, Amethyst: vse all these at thy pleasure, take thy hearts desire, thy time Faustus, weareth away, then why wilt thou not take thy pleasure of the world? Come vp, wee will goe vnto Kings at their owne Courts, and at their most sumptuous banquets be their guests : if willingly they invite vs not, then perforce we will serue our owne turne with their best meate, and daintiest wine : Agreed quoth Faustus, but let mee pause a while vpon this thou hast euen now declared vnto me.

How Doctor Faustus fell into despaire with himselfe : for hauing put forth a question vnto his spirit, they fell at variance, whereupon the whole route of diuels appeared vnto him, threatening him sharply. Chap. 19.

Doctor Faustus reuoluing with himselfe the speeches of his spirit, he became so wolfull and sorrowfull in his cogitations, that he thought himselfe already lying in the hottest flames of hell : & lying in his muse, suddenly there appeared vnto him his spirit, demanding what thing so grieved and troubled his conscience : whereat Doctor Faustus gaue no answer : yet the spirit very earnestly lay vpo him to know the cause : and if it were possible, he would find remedy for his grieve, and ease him of his sorowes. To whom Faustus answered, I haue taken thee vnto me as a seruant to doe mee seruiue, and thy seruiue will bee very deare vnto mee : yet I cannot haue any diligence of thee farther then thou list thy selfe, neyther doest thou in any thing as it becommeth thee. The spirit replied, My Faustus, thou knowest that I was neuer against thy commandements as yet, but ready to serue and resolve thy questions, although I am not bound vnto thee in such respects as concerne the hurt of our kingdome, yet was I alwayes willing to answer thee, and so am still : therefore my Faustus lay on boldly, what is thy will and pleasure : At which words, the spirit stole away the heart of Faustus who spake in this sort, Mephistophilis, tell me how & after what sort God made the world, & all the creatures in them, & why man was made after the Image of God : The spirit hearing this answered, Faustus thou knowest that all this is in vain for thee to aske, I know that thou art sorowful for that thou hast done, but it availeth thee not, for I will

teare

thousand peeces, if thou change not thine opinions, & heereat he banished away. Whereat Faustus all sorrowfull for that he had put forth such a question, fell to weeping and to howling bitterly, not for his sinnes towards God, but for that the diuell was departed from him so suddainly and in such a rage. And being in this perplexity, he was suddainly taken in such an extreame cold, as if he should haue frozen in the place where he late, in which the greatest diuel in hel, appeared vnto him, with certaine of his hideous and infernall company in most ugly shapes that it was impossible to thinke vpon, and trauersing the chamber round about where Faustus late, Faustus thought to himselfe, now are they come for mee though my time bee not come, and that because I haue asked such questions of my seruant Mephistophiles: at whose cogitations, the chiefest diuel which was his Lord, vnto whom hee gaue his title that was Lucifer, spake in this sort: Faustus, I haue teele thy thoughts, which are not as thou hast vowed vnto me, by vertue of this Letter and shewed him the Obligation which he had written with his owne blood, wherefore I am come to visite thee and to shew thee me of our bellying pastimes in hope that will draw and consume thy mind a little more steadfast vnto vs. Content quoth Faustus, go to, let me see what pastime you can make. At which words, the great diuell in his likenes late him downe by Faustus, commanding the rest of the diuels to appeare in their formes, as if they were in hell: first entered Belial in forme of a Beare with curled blacke haire to the ground, his eares hanging bright: within the eare was as red as blood, out of which issued flames of fire, his teeth were a foute at least long, as white as snowe, with a taile three elles long (at the least) hauing two wings on be hind each arme, & thus one after another they appeared to Faustus in forme as they were in hel, Lucifer himselfe late in manner of a man all hairy, but of a browne colour like a Squirrel curled, and his taile turning upward on his backe as the Squirrels vse, I thinke hee could cracke nuts to like a Squirrel.

After him came Belzebub in curled haire of a hoarse flesh colour, his head like the head of a Bull, with a mightie paire of hornes, and two long eares downe to the ground, and two wings on his backe with prickling stinges like thornes: out of his wings issued flames of fire his taile was like a Cowes. The same Astoroth in forme of a woyme going bright on his taile: and had no feete, but a taile like a Glowe woyme: vnder his chappes grew two most hands, and his backe was coleblacke, his belly thicke in the middle, yellow like gold, hauing many bristles on his backe like a Hedgehog. After him came Chama gosta, being white and gray mixed, exceeding curled and hairy, he ha

a head like the head of an Asse, and a tale like a Cat, and claws like an Ore, lacking nothing of an ell broad. Then came Anobis, this diuell had a head like a dog, white and blacke haire in shape of a hog, saying that he had but two feete, one vnder his throat, the other at his taylor, he was foure elles long, with hanging eares like a blood-hound. After him came Dithican, he was a short theefe, in forme of a Sealant, with shining leathers, and foure feete, his necke was greene, his body red, and his feete blacke. The last was called Brachus, with foure short feet like a Hedgehog, yellow and greene, the upper side of his body was browne, and the belly like blew flames of fire: the taylor redde, like the taylor of a Donkey. The rest of the diuels were in forme of vnsensible beastes, as Swine, Harts, Beares, Woolles, Apes, Buffes, Goates, Antlopes, Elephants, Dragons, Horses, Ases, Lyons, Cats, Snakes, & oades, and all manner of vgly odious Serpents and Wormes: yet came in such sort, that every one at his entry into the Hall, made their reuerence vnto Lucifer, and so toke their places, standing in order as they came, vntill they had filled the whole Hall, wherewith sodainely fel a most horrible thunder clap, that the house shooke as though it would haue fallen to the ground, vpon which every monster had a mucke-forske in his hand, holding them towards Faustus, as though they would haue run at him: which when Faustus perceived, he thought vpon the words of Mephostophiles, when he told him how the soules in hel were tormented, being cast from diuell to diuell vpon mucke-forks, he thought verily to haue been tormented there of them in like sort. But Lucifer perceiving his thought, spake to him, O Faustus, how likest thou this trewe of mine: quoth Faustus, why came not you in another manner of shape? Lucifer replied, we cannot change our hellish forme, wee haue shewed our selues here, as wee are there: yet can wee blinde mens eyes in such sort, that when we will, we repaire vnto them, as if we were men, or angels of light, although our dwelling be in darknes. The said Faustus, I like not so many of you together, wherupon Lucifer commanded them to depart, except 7, of the principall, forthwith they presently vanished: which Faustus perceauing, he was some what better comforted, & spake to Lucifer, where is my seruant Mephostophiles: let me see if he can do the like, wherupon came a fierce Dragon flying, & spitting fire round about the house, and coming towards Lucifer, made reuerence, and then changed himself to the forme of a Friar, saying, Faustus, what wilt thou? Faustus said, I will that thou teach me to transfigure my selfe in like sort as thou and the rest haue done: then Lucifer put forth his paw and gaue Faustus a booke, saying, hold, doe what thou wilt, which hee

looking

looking upon, straight waies changed himselfe into a hogge: then into a Worme, then into a Dragon, and finding this for his purpose, it liked him well. Quoth he to Lucifer, and how cometh it that al these filthy formes are in the world: Lucifer answered, they are ordained of God as plagues unto men, & so shalt thou be plagued (quoth he) to whereupon came Scorpions, Wasps, Gnats, Bees, and Snats, which fel to stinging and biting him, and all the whole house was filled with a most horrible stinking fog, insomuch that Faustus saw nothing, but stil was tormented: wherefore he cried for helpe: saying, Mephostophiles my faithful servant where art thou, helpe, helpe I pray thee: heereat the spirit answered nothing, but Lucifer himselfe said, ho, ho, ho, Faustus, how likest thou the creation of the world, and incontinent it was cleere again, and the devils and all the filthy cattel were banished; onely Faustus was left alone, seeing nothing, but hearing the sweetest musick that ever he heard before, at which he was so ravished with delight, that he so got his senses hee was in before: and it repented him that he had seene none of their paine.

How Doctor Faustus desired to see hell, and of the manner how he was used therein. Chap. 10.

Doctor Faustus bethinking how his time went away, and how he had spent eight yeeres therof, he ment to spend the rest to his better contentment, intending quite to forget any such motions, as might offend the diuell any more: wherefore on a time he called his Spirit Mephostophiles, and said unto him, bring thou hither unto mee the Lord Lucifer or Beliall: hee brought him (notwithstanding) one that was called Belzebub, the which asked Faustus his pleasure. Quoth Faustus, I would know of thee if I may see hel and take a view thereof: That thou shalt said the diuel, and at midnight I will fetch thee. When night being come, Doctor Faustus awaited very diligently for the coming of the diuell to fetch him, and thinking that he tarried all too long, he went to the window, where he pulled open a casement, and looking into the Element, he saw a cloude in the North more blacke, darke, and obscure: then all the rest of the skie, from whence the wind blew most horrible right into Faustus his chamber, and filled the whole house with smoke, that Faustus was almost smothered: heereat fell an exceeding thunder-clap, and withall came a great rugged blacke Beare, all curled, and upon his backe a chaire of beaten gold, and spake to Faustus, saying sit up and away with me: and Doctor Faustus, that had so long abode the smoke, wisht rather to be in hell than there, get on the diuel, and so they went together. But marke how the diuell

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blinded him, & made him beleue that he carried him into hell, for he car-
 ried him into the ayre, where Faustus fel into a sound sleepe, as if he had
 sate in a warme water or bath: at last they came to a place which bur-
 neth continually with flashing flames of fire and brimstone, wherout
 issued an exceeding mighty clap of thunder, with so horrible a noise, that
 Faustus awaked, but the diuel went forth on his way, & carried Faustus
 therinto, yet not withstanding, howe soeuer it burnt, Doctor Faustus felt
 no more heate, then as it were the glimms of the Sunne in May: there
 heard he al manner of musick to welcome him, but saw none playing
 on them, it pleased him wel, but he durst not aske, for he was forbidden
 it before. To meete the diuel & the guest that came with him, came three
 other ugly diuels, the which ranne backe againe before the Beare to
 make the way, against whom there came running an exceeding great
 Hart, which would haue thrust Faustus out of his chaire, but being de-
 fended by the other three diuels, the Hart was put to the repulse: thence
 going on their way Faustus looked, and behold there was nothing but
 Snakes and all manner of venemous beasts about him, which were ex-
 ceeding great, vnto the which Snakes came many Storks, and swal-
 lowed vp all the whole multitude of Snakes, that they left not one:
 which when Faustus saw he marvelled greatly but proceeding further
 on their bellish voyage, there came forth of an hollow cliffe an exceeding
 great flying Bul, & which with such a force hit Faustus his chaire with
 his head and hornes, that he turned Faustus and his beare ouer & ouer,
 so that the Beare vanished away, wherat Faustus began to cry: oh, what
 is me that euer I came heere: for he thought there to haue been beguil-
 led of the diuel, and to make his end before his time appointed or con-
 ditioned of the diuel, but shortly after came vnto him a monstrous Ape,
 bidding Faustus to be of good cheere and said, get vpon me: at the fire in
 hell seemed to Faustus to haue beene put out, wherupon followed a
 monstrous thicke fogge, that he saw nothing, but shortly it seemed to
 him to wane cleere, where he sawe two great Dragons fastned vnto a
 Waggon into the which the Ape ascended, and set Faustus therein, forth
 flew the Dragons into an exceeding darke cloude, where Faustus saw
 neither Dragon nor Chariot wherein he sate and such were the cries of
 tormented soules, with mighty thunder claps and flashing lightnings
 about his eares, that poore Faustus shooke for feare. Upon this came
 they to a water, stinking and filthy, thicke like mudde, into the which
 ranne the Dragon, sinking vnder with the Waggon & al but Faustus felt
 no water, but as it were a sinale mist, saying that the waves beate so
 sore vpon him, that he saw nothing vnder and ouer him but onely wa-

for, as the which he left his Dragon, Age, and Waggon: and sinking
yet deeper and deeper, he came at last as it were upon a high rock, where
the waters parted and left him thereon: but when the water was gone,
it seemed to him he should there have ended his life, for he saw no way
but death: the Rock was as high from the bottom as heaven is from
the earth, there sat he, seeing nor hearing any man, & looked ever upon
the Rock: at length he saw a little hole, out of the which issued fire,
thought he, how shall I be saved? I am forsaken of the devils, and they
that brought me hither, here must I either fall to the bottom, or burne
in the fire, or sit still in dispaire: with that in his mind he gave a scope
into the fiery hole, saying: hold you infernal Wags, take here this sacri-
fice as my last end: the which I justly have deserved: upon this he was
entered, & finding himselfe as yet unburned or touched of the fire, he was
the better appayed, but there was so great a noise, as he never heard
the like before, it passed all the thunder that ever he had heard, and com-
ming downe further to the bottom of the Rock, he saw a fire, wherein
were many worthy & noble personages, as Emperours, Kings, Dukes
and Lords, and many thousands more of tormented soules, at the edge
of which fire ran a most pleasant, cleare, and coole water to behold, into
the which many tormented soules sprang out of the fire to coole them-
selves, but being so freezing cold, they were constrained to return againe
into the fire & thus tormented themselves, and spent their endles torments
out of one labyrinth into another, one while in heate, another while in
cold: but Faustus standing thus all this while gazing on them that
were thus tormented, he saw one leaping out of the fire and screeching
horribly, whom he thought to have knowne, wherefore he would faine
have spoken unto him, but remembering that he was forbidden, he re-
frained speaking. Then this diuel that brought him in, came to him a-
gaine in likeness of a Bear, with the chaire on his back, and bade him
sitte up, for it is time to depart: so Faustus got up, and the diuel carried
him out into the aire, where he had so sweet musick that he fell a sleepe by
the way: His boy Christopher being all this while at home, and mis-
sing his master so long, thought his master would have tarried and
dwelt with the diuel forever: but whilst his boy was in these cogitati-
ons, his master came home, for the diuel brought him home fast a sleepe
as he sat in the chaire, and so he thre to him on his bed, where (being
thus left of the diuel) he lay until day. When he awaked, he was ama-
zed, like a man that had been in a darke dungeon; musing with himselfe
if it were true or false that he had leene bet, or whether he was blinded
or not: but he rather perswaded himselfe that he had beene there than

other wise, because he had seene such wonderfull things: therefore he
most carefully tooke pen and inke, and wrote those things in order as he
had seene: the which writing was after wards found by his boy in his
study: which after wards was published to the whole Cittie of Witten-
berg in open print, for example to all Christians: how Doctor *Flammarion* was carried through the ayre vp to the hea-
uen, to see the whole world, and how the skie and planets ruled: af-
ter the which he wrote one letter to his friend of the same to Liptzig
how he went about the world in eight dayes. Chap. 19

This Letter was found by a freeman & Cittizen of wittenberg,
written with his owne hand, & sent to his friend at Liptzig a Phy-
sition, named Ioue Victory: the contents of which were as followeth.
Amongst other things, (my louing friend & brother) I remember yet
the former friendship had together, when we were schoolefellowes and
Students in the Vniuersitie at wittenberg, whereas you first studied
Physick, Astronomie, Astrology, Geometrie, & Cosmographie. I to the
contrary (you know) studied Divinity: notwithstanding now in any of
our owne studies I am seene (I am perswaded) further then your selfe
for sithence I began I haue neuer erred, for (might I speake it without
affecting my owne praise) my Kalenders, & other practises haue not only
the commendations of the common sort, but also of the chiefest Lords
& nobles of this our Dutch nation: because (which is chiefly to be no-
ted) I write and presage of matters to come, which all accord & sal out
to right, as if they had bin already seene before. And for that (my beloved
Victory) you write to know my voyage which I made into y^e benens,
the which (as you certifie me you haue had some suspicion of) although
you partly perswaded your selfe, that it is a thing impossible, no matter
for that, it is as it is, & let it be as it will, once it was done in such maner
as now according vnto your request I giue you here to understand.

I being once laid on my bedde, and could not sleepe for thinking on
my Kalender and practise, I marueled with my selfe how it were pos-
sible that the firmament should be known & so largely written of men:
or whether they write true or false, by their owne opinions, or supposi-
tion, or by due obseruations and true course of the heauens. Beholde,
I thought my house would haue bene blowne downe; so that all my
doores and chests flew open, whereat I was not a little astonished, for
withall I heard a groning voice, which said, get vp, the desire of thy
hart, mind, and thought shall thou see: at the which I answered, what
my hart desireth, that would I faine see, and to make noose, if I shall
see it.

see I will alway with thee. Why then (quoth hee) looke out at thy window, there cometh a messenger for thee, that did I, & behold, there stode a Waggon, with two Dragons before it, to draw the same, and all the Waggon was of a light burning fire, and so that the Spone shone, I was the wilinger at that time to depart, but the voice spake againe, sit up and let vs away: I will (saide I) goe with thee, but upon this condition, that I may aske after all things that I see, heare, or thinke on: the voyce answered, I am content for this time. Hereupon I got mee into the Waggon, so that the Dragons carried mee upright unto the ayre. The Waggon had also foure wheelles, the which rattled so, & made such a noyse, as if we had been all this while running on the stones: & round about vs flew out flames of fire, and the higher that I came, the more the earth seemed to be darkened, so that mee thought I came out of a dungeon, & looking downe from heauen, behold, Mephostophiles my Spirit and seruant was behind me, and when he perceined that I saw him, he came and sate by me, to whom I sayd, I pray thee Mephostophiles, whither shal I goe now? Let not that trouble thy mind, saide he, and yet they carried vs higher up. And now wil I tell thee (good friend and schoule-fellow) what thinges I haue seene and proued: for on the Tuesday went I out, and on Tuesday seuen nights following I came home againe, that is eight dayes, in which time I slept not, no not one wincke came in mine eyes: and wee went invisible of any man: and as the day began to appeare, after my first nights iourney, I sayde to my Spirit Mephostophiles, I pray thee, how farre haue we now ridden, I am sure thou knowest: for mee thinkes that wee are ridden exceeding farre, the worlde seemeth so little: Mephostophiles answered mee, my Faustus, beleeue me, that from the place from whence thou camest, vnto this place where wee are now, is already forty seauen leagues right in height. and as the day increased, I looked down vpon the worlde, there I saw many kingdomes and prouinces, likewise the whole worlde, Asia, Europa & Africa, I had a sight of: & being so high, quoth I to my Spirit, tell me now how these kingdomes lie, & what they are called: the which he denied not, saying, see this on our left hand is Hungaria, this is also Prussia on our left hand, and Poland, Muscouia, Tartasceleha, Bohemia, Saxony: and here on our right hand, Spayne, Portugall, France, England & Scotland: then right out before vs lie the kingdomes of Persia, India, Arabia, the king of Alchar, and the great Cham: now are we come to Wittenberg, and are right ouer the towne of Weim in Austria, and ere long will be at Constantinople, Tripoli, and Ierusalem, and after will we pearce the frozen Zone, and shortly touch the Pozen,

Horizon, and the zenith of Wittenberg. There looked I on the Ocean Sea, and beheld a great many of Ships, and Gallies ready to the battaile one against another: and thus I spent my journey, now cast I my eyes heere, now there, towards South, North, East, and West, I have been in on place where it rained and hailed, and in an other where the Sun shone excellent faire, and so I think that I saw the most things in and about the world, with great admiration, that in one place it rained and in an other haile & snow, on this side the sunne shone bright, some hills couered with snow neuer consuming, other were so hot that grasse and trees were burned and consumed therewith. Then looked I up to the heavens, and behold, they went so swift, that I thought they would have sprung in thousands. Like wise it was so cleere and so hot that I could not long gaze into it, it so dimmed my sight: and had not my spirit Mephosphiles couered me as it were with a shadowing cloud, I had been burnt with the extreame heate thereof, for the Sky the which we behold heere when we looke up from the earth is so fast and thicke as a wal, cleere and shining bright as a Crystal, in the which is placed the Sunne, which casteth forth his raiies and beames ouer the vniuersal world, to the uttermost confines of the earth. But we think that the sun is very little: no, it is altogether as big as the world. Indeed the body substantial is but litle in compasse, but the rates or streame that it casteth forth, by reason of the thing wherein it is placed, maketh him to extend and shew himselfe ouer the whole world: and we thinke that the sunne runneth his course, and that the heavens stand still: no, it is the heavens that moue his course, and the sunne abideth perpetually in his place, he is permanent, and fixed in his place, & although we see him beginning to ascend in the orient or East, at the highest in the meridian or South, setting in the Occident or West, yet is he at the lowest in Septentrion or North, and yet he moueth not. It is the axle of the heavens that moueth the whole firmament, being a Chaos or confused thing, & so that prooue, I will shew thee this example, like as thou seest a bubble made of water and sope blowne forth of a quill, is in forme of a confused mass or Chaos, and being in this forme, is moued at pleasure of the wind, which runneth round about that Chaos, and moueth him also round: even so is the whole firmament or Chaos wherein are placed the Sun, & the rest of the Planets turned and carried at the pleasure of the spirit of God, which is wind. Yea, Christian Reader, to the glory of God, and for the profit of thy soule, I wil open vnto thee the diuine opinion, touching the rule of this confused Chaos, far more then any rude Germane authoꝝ, being possessed with the diuel, was able

to offer and to proue some of my sentence before to be true, looke into Genesis unto the works of God, at the creation of the world, there shalt thou finde that the spirit of God mooued vpon the waters before heauen and earth were made. Mark how he made it, and how by his word euery element tooke his place: these were not his works but his words, for all the words he vsed before, he concluded afterwards in one worke, which was in making man: marke reader with patience for thy soules health, see into all that was done by the word and worke of God, light and darknes was, the firmament flood, and there great Φ , and litle light Δ in it: the moist waters were in one place, the earth was drye, & euery Element brought forth according to the worde of God: now followeth his works, he made man after his owne image, how? out of the earth? The earth will shape no image without water, there was one of the Elements. But all this while where was winde? all Elements were at the word of God, man was made, and in a forme by the work of God, yet mooued not that worke, before God breathed the spirit of life into his nostrils, and made him a liuing soule: here was the first winde and spirit of God out of his owne mouth, which we haue likewise from the same seed which was only planted by God in Adam, which wind breath or spirit, when he had receiued, he was liuing and moouing on earth, for it was ordained of God for his habitation, but the heauens are the habitation of the Lord, and like as I shewed before of the bubble or confused Chaos made of water & sope through the wind & breath of man is turned round, and carried with euerie winde: even so the Firmament wherein the Sun, and the rest of the planets are fixed, moued, turned and carried with the winde, breath, or Spirit of God, for the heauens and firmaments are moouable as the Chaos, but the sunne is fixed in the firmaments. And farther my good schoole-fellow, I was thus nigh the heauens, where me thought euery planet was but as halfe the earth and vnder the firmament ruled the spirit in the aire. & as I came down I looked vpon the world, and the heauens, & me thought that the earth was inclosed in comparison within the firmament, as the yolke of an egge within the whit, & me thought that the whole length of the earth was not a span long: & the water was as if it had beene twice as broad and as long as the earth: even thus at the eight daies end came I home againe, and fell a sleepe, and so I continued sleeping three dayes, & three nights together: and the first houre that I awaked, I fell fresh againe to my balder, and haue made the in right ample maner as you know, and to satiffie your request, for that you write vnto me, I haue in consideration of our old friendship had at the vniuersity of Wittenberg declared

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clared vnto you my heaenly doage, withing no worke vnto you, then
vnto my selfe, that is, that your minde were as mine in all respects.
Dixi.

Doctor Faustus the Astrologian.

How Doctor Faustus made his iourney through the principall
and most famous lands in the world.

DOCTOR Faustus hauing ouer-run fifteen yeeres of his appointed time
he tooke vpon him a iourney, with full pretence to see the whole worlde:
and calling his spirit Mephistophiles vnto him he said: thou knowest
that thou art bound to me vpon conditions, to performe and fulfill my
desire in all things, wherefore my pretence is to visite the whole face
of the earth visible, and invisible when it pleaseth me: wherefore I en-
ioyne and command thee to the same. Wherupon Mephistophiles an-
swered, I am ready my Lord at thy commaund, & forthwith the spirit
chaged himself into the likenes of a flying horse, saying, Faustus sit vp,
I am ready. Doctor Faustus softly sat vpon him, & for wards they went:
Faustus came through many a land & prouince: as Pannonia, Austria,
Germania, Bohemia, Slesia, Saxony, Milene, Daring, Franckland,
Shawbladt, Beyerladt, Stiria, Carinthia, Polad, Litaw, Lieflad, Prus-
sia, Den ark, Muscouia, Tartaria, Turkey, Persia, Cathai, Alexandria,
Barbaria, Ginnie, Pero, the Straights Magelanes, India, all about the
frozen Zone, & Terra Incognita, Noua Hispanola, the Isles of Ter-
zera, Mederi, S. Michaels, the Canaries, and the Tenorritodie into
Spain, the main land, Portugal, Italy, Capania, the kingdome of Naples,
the Isles of Sicilia, Malta maioria, minoria, to the knights of the
Rhodes, Cady of Creet, Ciprus, Corinth, Switzerlad, France, Frees-
lad, Westphalia, Zelad, Hollad Brabat, & al the 17. prouinces in Ne-
therlad, Englad, Scotlad, Irelad, all America & Illad, the out Isles of
Scotlad, the Orchades, Norway, the bishoprike of Breame, & so home
again: all these kingdoms, prouinces & countries he passed in 25. daies, in
which time he saw very litle that delighted his mind: wherefore he took a
litle rest at home, & burning in desire to see more at large, & to beholde the
secrets of each kingdome, he set for wards againe on his iourney vpon
his swift horse Mephistophiles, & came to Tret, for that he cheefly de-
sired to see this town and the monuments thereof: but there he saw not
many wonders, except one faire pallace that belonged vnto the bishop,
and also a mighty large castel that was built of brick, with 3. wals, & 3
great trenches, so strong that it was impossible for any princes power
to win it: then he saw a Church wherein was buried Simeon, & the Bi-
shop Pop: their tombes are of most sumptuous Marble Stone, closed

and loyned together with great bars of yron: from whence he departed to Paris, where he liked wel the Academie: and what place or kingdom soeuer fel in his mind, the same he visited. He came to Paris to Meniz where the riuer of Maine falls into the Rhine, notwithstanding he taried not long there, but wēt into Campania in the kingdom of Neapolis in which hee saw an innumerable sort of cloisters, nurries, and Churches, great & high houses of stone, the streets faire and large, & straight soorth from one end of the towne to the other as line, and all the pavement of the citie was of brick, & the more it rained in the towne the fairer the streets were: there saw he the tombe of Virgil, and the high way that he cut through that mighty hill of stone in one night, the whole length of an English mile: then he saw the number of Gallies & Argosies that lay there at the city head, the wind mill that stood in the water, the cassel in the water, and the houses aboue the water, where vnder gallies might ride most safely from raine or wind: then he saw the Castell on the hill ouer the towne, & many monuments therein: also the hill called Vesuius, wheron groweth all the Greekish wine, & most pleasant sweet Olives. From thence he came to Venice, whereas he wondered not a little to see a Citie so famously built standing in the Sea: where through every street the water came into such largenesse, that great ships and barks might passe from one streete to another, hauing yet a way on both sides the water, wheron men and horse might passe, he marvelled also how it was possible so much victuall to bee found in the towne, and so good cheape considering that for a whole league, nothing grew neere the same. He wondered not a little at the fairenesse of S. Marks place, and the sumptuous Church standing therein, called S. Marks, how all the pavement was set with coloured stones, and all the Roode or loft of the Church double gilded ouer. Learning this, he came to Padoa, beholding the manner of their Academie, which is called the mother or nurse of Christendome, there hee heard the Doctors, and saw the most monuments in the towne, entred his name into the Vniuersitie of the Germaine Nation, and wrote himself Doctor Faustus, the vnassatiabable speculator: then saw he the worthiest monument in the world for a Church, named S. Anthonies cloister, which for the pinnacles thereof, and the contriement of the Church, hath not the like in Christendome. This towne is fenced about with three mightie walles of stone and earth, betwixt the which runneth goodly ditches of water: twice every 24. houres passeth boats betwixt Padoa and Venice with passengers, as they doe herre betwixt London and Grauesend, & euen so farre they differ in distance: Faustus beheld likewise the counsaile

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house and the Castle with no small wonder, Well, forward he went to Rome, which lay and doth yet lie, on the River Tiberis, the which divideth the Citty into two parts: over the River are foure great Stone Bridges, and vpon the one Bridge called Ponte S. Angelo, is the Castel of Saint Angelo, wherein are so many great cast peeces as there are dayes in the yeare, and such peeces as will shoote seuen bullets off with one fire: to this Castell cometh a priue vault from the Church and Pallace of Saint Peter, through the which the Pope (if any danger be) passeth from his Pallace to the Castel for safegarde, the Citty hath eleuen gates, and a hill called Vaticanum, whereon S. Peters Church is built: In that Church the holy Fathers will heare no confession, without the penitent bring money in his hande. Adoyning to this Church, is the Campo santo, the which Carolus Magnus built: where every day thirteene Pilgrimes haue their dinner serued of the best: that is to say, Christ and his twelue Apostles. Hard by this he visited the Churchyard of S. Peters, where hee sawe the Pyramide that Iulius Caesar brought forth of Affrica: it stood in Faustus his time leaning against the Church wal of S. Peters, but now Pope Sextus hath erected it in the middle of S. Peters Churchyard: it is 24 fathom long, and at the lower end sixe fathom foure square, and so foorth smaller by wards: on the top is a Crucifix of beaten golde, the stone standeth on foure Lions of brasse. Then he visited the 7. Churches of Rome, that were S. Peters, S. Paules, S. Sebastians, S. Iohn Lateran, S. Laurence, S. Marie Magdalen, and S. Marie Maiora: then went he without the towne, where hee saw the conduits of water that runne leuell through hill and dale, bringing water into the towne fifteene Italian miles off: other monuments he saw, too many to recite, but amongst the rest he was desirous to see the Popes Pallace, and his maner of seruice at his table, wherefore he and his spirit made themselues intuisible and came into the Popes Court, & priue chamber, where he was, there saw he many seruants attending on his holines, with many a flattering Sycophants carrying of his meat, & there he marked the Pope and the manner of his seruice, which he seeing to be so vnrmeasureable and sumptuous: he (quoth Faustus,) why had not the diuel made a Pope of me? Faustus saw there notwithstanding, such as were like to himselte, proude, stoute, wilfull, gluttons, drunkards, whozemongers, breakers of wedlocke, and followers of all maner of vngodly exercises: wherefore he said to his spirit, I thought that I had bene alone a hog or pork of the diuella, but he must beare with mee yet a little longer, for these hogs of Rome are alreadye fatted, and fitted to make his roast-meat, the

diuel

diuel might do wel now to spit them all, and haue them to the fire, and let him summon the Angels to turne the spits: for as none must confesse the Sun but the Fryer, so none should turne the roasting Fryer but the Sun. Thus continued Faustus three dayes in the Popes Pallace and yet had no lust to his meat, but stood still in the Popes chamber & sawe every thing whatsoeuer it was: on a time the Pope would haue a feast prepared for the Cardinall of Pavia, and for his first welcom, the Cardinall was bidden to dinner: and as he sate at meate, the Pope would euer be blessing and crossing ouer his mouth, Faustus could suffer it no longer, but up with his fist and smote the Pope on the face, and withal he laughed, that the whole house might heare him, yet none of the said him nor knew where he was: the Pope perswaded his companie that it was a damned soule, commanding Masse presently to be said for his deliuerie out of Purgatory, which was done: the Pope sat still at meate but when the latter mess came in to the Popes board, D. Faustus layd hands there on, saying, this is mine: and so he tooke both dish and meat, and flew vnto the Capitol or Campadolia, calling his spirit vnto him, and saide: come let vs be mery, for thou must fetch me some wine, & the cup that the Pope drinks of and here vpon monte-caual, we will make good chere in spight of the Pope: al his fat abby-lubbers. His spirit hearing this, departed towards the Popes chamber: where he founde them yet sitting & quaffing: wherefore he tooke from before the Pope the fairest peece of plate or drinking goblet, and a flaggon of wine, and brought it to Faustus: but when the Pope and the rest of his crue perceiued they were robbed, and knew not after what sort, they perswaded themselves that it was y damned soule that before had bered the Pope so, and that smot him on the face, wherefore he sent commandement through the whole cittie of Rome, that they should say Masse in euery church, and ring all the bells for to lay the walking spirit, and to curse him, with bel, booke, and candle, that so inuisible had misused the popes holines, with the Cardinall of Pavia, and the rest of their company: but Faustus not withstanding made good chere with that which he had beguiled the Pope of: and in the middelt of the order of S. Barnards bare-footed Fryers, as they were going on pcession through the market place called campa de fiore, he let fall his plate, dishes & cup: and withal for a farewell, he made such a thunder-clap and storme of raine, as though heauen and earth should haue met together, and so he left Rome and came to Millaine in Italy, nere the Alpes or borders of Switzer-land, where he praised much to his spirit the pleasantnes of the place, the cittie being founded in so bzaue a plaine, by the which ran most plea-

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of the river on every side of the same, hauing beneith it the com-
 passe or circuite of seauen miles, seauen small Seas he saw also therein
 many faire pallaces and goodly buildings, the Dukes pallace, and the
 mightie strong castle, which is in manner halfe the bignes of the towne.
 Moreover, it liked him well to see the hospital of Saint Maries with
 diuers other things. He did nothing there worthy of memoery, but he
 departed back againe towards Bologniap, from thence to Florence,
 where he was well pleased to see the pleasant walke of Merchants, the
 goodly vaults of the Cittie, for that almost the whole cittie is vaulted,
 and the houses themselves are built outwardly in such sort, that the
 people go vnder them as vnder a vault: then he viewed the sumptuous
 Church in the Dukes Citie, called Votra Donna, our Ladys
 Church, in which he saw many monuments, as a marble doore most
 huge to looke vpon; the gate of the castle was Helmettal, wherein are
 grauen the holy Patriarchs, with Christ and his twelve Apostles, and
 diuers other pictures out of the old and new Testament. Then went
 he to Sena, where he highly praised the church and hospital of Santa
 Maria Formosa, with the goodly buildings, and especially the fairness
 and greatnes of the Cittie & beautiful women. Then came he to Lions
 in France, where he marked the situation of the Cittie, which lay be-
 twene two hills, inuironed with 2 waters: one worthy monument in
 the Cittie pleased him wel, that was, the great church with the Image
 therein, he commended the cittie highly for the great resort that it had
 in to it of strangers. From thence he went to Cullin, which lieth vpon
 the river of Rhine, wherein he saw one of the auncientest monuments
 of the world, the which was the Tombe of three Kings, that came
 by the Angel of God, and their knowledge they had in the star to wor-
 ship Christ: which when Faustus saw he spake in this maner, Ah, alas
 good men how haue you erred, & lost your way: you should haue gone
 to Palestina, and Bethlem in Iudea, how came you thither: or belike
 after your death you were thrown into Mare Mediterranea, about
 Tripolis in Syria, and so you flected out of y^e Straight of Gibalterra,
 into the Ocean sea, and so into the bay of Portugall & not finding any
 rest, you were driuen alongst the coast of Galica, Biskay, and France,
 & into the narrow Seas, then from thence into Mare Germanicum,
 & so I think taken vp about the towne of Dort in Holland, you were
 brought to Cullin to be buried: or else I thinke you came more easily
 with a whirlwind ouer the Alpes, and being throwne into the river of
 Rhine, if conuayed you to this place, where you are kept a monumēt.
 There saw he the Church of S. Vrsula, where remains a monumēt
 of

of the 1000. Wights: It pleased him also to see the beauty of the women. Not farre from Cullin is the towne of Aech, where he saw the gorgeous Temple that the Emperour Carolus Quintus built of marb'e stone for a remembrance of him, to the end all his successors should there be crowned. From Cullin and Aech, he went to Genf, a city in Savoy lying neere Switzerland: it is a towne of great trafficke, the Lord thereof is a Bishop; whose wine celler Faustus & his Spirit tasted for the love of his good wine. From thence he went to Strasburg, where he beheld the fairest steeple that euer he had seene in his life before; for on each side thereof he might see through it, euen from the coucting of the spindler to the top of the Minacle, and it is named one of the wonders of the world: wherefore he demanded why it was called Strasburg: it is spirit answered, because it hath so many high wayes comming to it on euery side, for Stors in Dutch is a high way, & hereof came the name, yea (said Mephostophiles) the Church which thou so wanderest at, hath more reuenues belong to it, then the twelve Dukes of Slesia are worth, for there pertaine vnto this church fiftie five townes, and four hundred and threethree villages, besides many houses in the towne. From thence went Faustus to Basile in Switzerland; whereas the River of Rhine runneth through the town, parting the same as the River of Thames doth London: in this towne of Basile he saw many rich monuments, the towne walled with bricke, and round about it without it goeth a great trench: no Church pleased him but the Iesuits Church, which was so sumptuously builded, and set full of Alabaster Pillers: Faustus demaunded of his Spirit, how it toke the name of Basile: his Spirit made answer and said, that before this title was found, there vled a Basiliscus, a kind of Serpent, this Serpent killed as many men, women, and children as he took a sight of: but there was a knight that made himselfe a couer of christall to come ouer his head & so came to the ground, and being first couered with a blacke cloth, ouer that hee put the christal, and so boldly went to see the Basiliscus, and finding the place where he haunted, he expected her comming, euen before the mouth of her came: where standing a while, the Basiliske came forth, who, when she saw her owne venemous shadow in the Christal, she split in a thousand peeces: wherefore the knight was richly rewarded of the Emperour: after the which the knight founded this towne vpon the place where he had slaine the serpent, and gaue it the name of Basile, in remembrance of his deed.

From Basile Faustus went to Costuitz in Sweitz, at the head of the Rhine, where is a most sumptuous bridge, that goeth ouer the Rhine,
euen

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euen from the gates of the towne unto the other side of the streame: at
 the head of the river of Rhine, is a small Sea, called of the Switzers the
 black Sea, twentie thousand paces long, and fiftie hundred paces broad.
 The towne Costuitz, tooke the name, of this, the Emperour gave it to
 a Clowne for expounding of this riddle, wherefore the Clowne named
 the towne Costuitz, that is in English, cost nothing. From Costuitz
 he came to Vlme, where he saw the sumptuous Townehouse built by
 two and fiftie of the auncient Senatores of the cittie, it tooke the name of
 Vlma, for that the whole land there about are full of Elmes: but Fau-
 stus minded to depart from thence, his spirit said unto him: Faustus
 thinke on the towne as thou wilt, it hath three Dukedomes belonging
 to it, the which they have bought with ready money. From Vlme he
 came to Wartzburg, the chiefest towne in Franklande, wherein the
 Bishop altogether keepeth his Court, through the which town passeth
 the River of Mayne, that runnes into the Rhine: there about groweth
 strong and pleasant wine, the which Faustus well proued. The castle
 standeth on a hill on the North side of the Towne, at the foote whereof
 runneth the river, this towne is full of beggerly Fryers, Puns, Priests
 and Jesuits: for there are five sorts of begging Fryers, besides three
 Cloisters of Puns: at the foote of the Castle standes a Church, in the
 which there is an Altar, where are ingrauen all the foure Elements,
 and all the orders & degrees in heauen, that any man of vnderstanding
 whosoever that hath a sight thereof, will say that it is the artificialett
 thing that euer he beheld. Fro thence he went to Norenborg: whither
 as he went by the way, his Spirit informed him that the towne was
 named of Claudius Tiberius, the son of Nero the tyrant. In the town
 are two famous cathedral Churches, the one called S. Sabolt, the other
 S. Laurence: in which church hangeth all the reliques of Carolus
 Magnus, that is, his cloake, his hose and dublet, his sword and
 Crowne, his Scepter, and his Apple. It hath a very glorious golden
 Conduit in the Market of S. Laurence: in which conduit, is the speare
 that thrust our Saviour into the side, and a peece of the holy Crosse: the
 wal is called the faire wal of Norenborg, and hath 528. Streetes, 160.
 wels, foure great, and two small clocks, five great gates, and two smale
 doores, eleven stone bridges, twelue smale hills, ten appointed market
 places, thirteene common hot houses, ten Churches, within the town
 are thirtie wheeles of water mills: it hath 132. tall ships, two mighty
 Towne wals of betwen stone and earth, with very deepe trenches. The
 wals haue 180. Towers about them, and foure faire platfoymes, ten
 Apothecaries, ten Doctors of the common Lawe, foureteene Doctors

of Doctor Faustus,

of Physicke. From Norimberg, hee went to Aufpurg, where, at the
 breake of the day, he demanded of his spirit, whereupon the towne took
 his name: this towne (quoth he) hath had many names, when it was
 first built, it was called Vindelica: secondly it was called Zizaria, the
 yron bridge: lastly, by the Emperour Octavus Augustus, it was called
 Augusta, & by the corruption of language, the Germanes have named
 it Aufpurg. Now for because that Faustus had been there before, he de-
 parted without visiting their monuments to Ravenspurg, where his
 spirit certified him that the Citie had seaven names, the first Tyberia,
 the second Quadratis, the third Heaspalis, the fourth Reginopolis, the
 fift Imbriopolis, the sixt Ratisbona, the last Ravenspurg. The situati-
 on of this citie pleased Faustus well, also the strong and sumptuous build-
 ings: by the walles thereof runneth the river of Danubia, in Dutch
 called Donow, into the which not farre from the compass of the Citie,
 falleth nere hand threescore other small rivers, & fresh waters: Faustus
 also liked the sumptuous stone Bridge over the same water, with the
 church standing thereon, the which was founded Ann. 1115. the name
 whereof is called S. Remadian: in this towne Faustus went into the
 Celler of an Inholder, and let out al the wine & beere that was in the
 celler. After the which seate he returned unto Mertz in Bavaria a right
 princely towne, the towne appeared as if it were newe, with great
 streetes therein both of breadth and length from Mentz to Saiburg,
 where the bishop is alwaies resident: here saw hee all the commodities
 that were possible to be seene, for at the hill he sawe the forme of a Well
 made in Chystal, an huge thing to looke upon, that every yeere grow-
 eth bigger and bigger, by reason of the freezing cold. From thence, hee
 went to Venna in Austria; this towne is of so great antiquity, that it
 is not possible to find the like. In this towne (said the spirit) is more
 wine then water, for al vnder the towne are Wells, the which are filled e-
 very yeere with wine, and al the water that they have, runneth by the
 towne, that is, the River Danubia. From thence he went into Prage,
 the chiefe Citie in Bohemia: this is divided into three parts; that is,
 old Prage, new Prage, and litle Prage. Little Prage is the place where
 the Emperours court is placed upon an exceeding high mountaine, there
 is a Castle, wherein are two faire churches, in the one he found a mo-
 nument which might well have bene a mirrour to himselfe, & that was
 the Sepulchre of a notable Coniurer, which by his Magicke had so in-
 charnted his Sepulchre, that whosoever set foote thereon, should be sure
 never to die in their beds. From the Castle he came downe, and went
 over the bridge. This bridge hath twentie and foure Arches. In the mid-
 dle

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die of the bysage stands a very faire monument, being a crosse builded
 stone, and most artificially carued. From thence he came into the olde
 Prage, the which is separated from the new Prage, with an exceeding
 deepe ditch, and round about inclosed with a wall of bricke. Unto this
 habiting the Jewes Town, wherein are thirteene thousand men,
 women and children, all Jewes. There he saw the Colledge and the
 Garden where all manner of savage beasts are kept, & from thence he
 set a compasse round about the three towne, whereat he wondered great-
 ly, to see so mightie a city stand all within the wals. From Prage he
 fel into the ayre & he thought himselfe what he might doe, & which
 way to take, so he looked round about, & beheld he spied a passing faire
 Citie which lay not farre from Prage, about so foure and twentie
 miles, & that was Breslaw in Sclesia: in the which whē he was en-
 tred, it seemed to him that he had been in Paradise, so neat and cleane
 was the streets, and so sumptuous was their buildings. In this city he
 saw not many wonders, except the brazen Virgine that standeth on a
 bysage ouer the water, and vnder the which it runneth a mill like a pow-
 der mill, which virgine is made to doe execution vpon those disobedient
 to the boorne chyldezen that be so wilde that their parents cannot byde
 them: which when any such are found with some hainous offence tur-
 ning to the shame of their parents and kindred, they are brought to kille
 this virgine, which openeth her armes, the person then to be executed
 killeth her, then both shee close her armes together with such violence,
 that she crusheth out the breath of the partie, breaketh his bulke & so dy-
 eth, but being dead, she openeth her armes againe and letteth the party
 fall into the mill, where he is stamped in small morsels which the water
 carrieth away, so that no part of him is found againe. From Breslaw he
 went toward Cracoua, in the kingdom of Polonia, where he beheld
 the Academie, the which pleased him wonderfull well. In this City
 the king most commonly holdeth his court at a castle, in which castle
 are many famous monuments. There is a most sumptuous church in
 the same, in which standeth a silver altar gilded, & set with rich stones,
 and ouer it is a conueyance full of all manner silver ornaments belong-
 ing to the masse. In the church hangeth the sauerbones of a huge drago
 that kept the Roocke, before the castle was edified thereon. It is full of
 all manner of munition and hath alwayes victual for 2. yeares to serue
 2. thousand men. Through the town runneth a riuer called the Vistula
 or Wisel, where ouer is a faire waddon bridge. This water descendeth
 to the towne and Casimere, in this Casimere dwelleth the Jewes being
 in small walled towne by themselves, to the number of 25000. men,
 women

women and children. Within one mile of the towne there is a salt mine
 where they find stones of pure salt of 1000 pounds, or 1500 pounds, or
 more in weight, and that in great quantitie. This salt is as blacke as
 the Newcastle coales where it comes out of the mines, but being beaten
 to powder, it is as white as snow. The like they have some mile from
 thence, at a towne called Buchnia. From thence Faustus went to San-
 derz, the captain thereof was called Don Spilket Jordan. In this towne
 are many monuments, as the tomb or sepulchre of Christ, in a simple
 maner as that is at Ierusalem, at the proper cost of a Gentleman that
 went thise to Ierusalem from that place, and returned againe. Not far
 from that towne is a new towne, wherein is a priory of the order of
 S. Dioclehan, into which order may none come except they be Gen-
 tlewomen, and well formed, and faire to looke upon, the which pleased
 Faustus well: but having a desire to travell further, and to see more
 wonders, moving by towards the East, over many lads & prouinces,
 as into Hungaria, Transilvania, Shedo, Ungatz, Sardmie, & so into Co-
 nstantinople, where the Turkish Emperour kept his court. This Citie
 was surnamed by Constantine the founder thereof, being builded of
 very faire stone. In the same the great Turke hath three faire pallaces,
 the walles are strong, the pinnacles are very huge, and the streets large:
 but this liked not Faustus, that one man might have so many wines as
 he would. The sea runneth hard by the Citie, the wall hath many gates:
 Faustus abode there a certaine time to see the manner of the Turkish
 Emperours service at his table, where hee saw his royall service to be
 such, that he thought if all the Christian princes should banquet to-
 gether, and euerie one adorne the feast to the uttermost, they were not a-
 ble to compare with the Turke for his table, and the rest of his country
 service: wherefore it so grieved Faustus, that he vowed to be revenged
 of him, for his pomp he thought was more fit for himselfe: wherefore as
 the Turk sate at meat, Faustus shewed him a little apish play: for round
 about the private chamber, he sent forth flashing flames of fire, insomuch
 that the whole companies forooke their meate and fled, except onely the
 great Turke himselfe: him Faustus charmed in such sort, that hee
 could neither rise nor fall, neither could any man pull him by. With
 this was the hall so light, as if the Sonne had shined in the house, then
 came Faustus in forme of a Pope to the great Turke, saying, all hail
 Emperour, now art thou honoured that I so worthily appeare unto
 thee as the Mahomet was wont to do: hee upon hee laughed, & laugh-
 with it changed, that the whole Pallace shooke: the Turke greatly
 marvelled what this should be: that so vexed him, and was perswaded

by his chiefeſt counſellers, that it was Mahomet his prophet, which had ſo appeared vnto them. whereupon the Turke commanded them to fall downe on their knees, and to giue him thanks for doing them ſo great honor: as to ſhew himſelfe vnto them: but the next day Faustus went into the Caſtell where hee kept his Wiues and Concubines: in the which Caſtell might no man vpon the paine of death come, except thoſe that were appointed by the great Turke to do them ſervice, and they were all gelded. Which when Faustus perceiued, he ſaid to his ſpirit Mephophiles, how likeſt thou this ſport, are not theſe fair ladies greatly to be pittied, that thus conſume their youth at the pleaſure of one only man? Why (quoth the ſpirit) maiſt not thou in ſtead of the Emperour, embrace his faireſt Ladies? doe what thy heart deſireth herein, and I will aid thee, & what thou wiſheſt thou ſhalt haue it performed: wherefore Faustus, (being before this counſaile apt enough to put ſuch matters in practice) cauſed a great fogge to be round about the Caſtell, both within and without. & hee himſelfe appeared amongſt the Ladies in all points as they vie to paint their Mahomet: at which ſight, the Ladies fell on their knees, and worſhipped him. Then Faustus tooke the faireſt by the hand, & led her into a chamber, where after his maner he ſell to dalliance, and thus he continued a whole day and night: and when he had delighted himſelfe ſufficiently with her, he put her away and made his ſpirit bring him another: ſo like wiſe he kept with her 24. houres play, cauſing his ſpirit to fetch him moſt daintie faire, and ſo hee paſſed away ſix dayes, hauing each day his pleaſure of a ſundrie Ladie, and that of the faireſt: all which time the fog was ſo thicke and ſo ſtinking, that they within the houſe thought they had beene in hell, for the time, and they without wondered thereat, in ſuch ſort that they went to their prayers, calling on their god Mahomet, and worſhipping of his Image. Wherefore the ſixt day Faustus exalted himſelf in the aire, like to a Pope, in ſight of the great Turke and his people. And he had no ſooner departed the Caſtell, but the fog vaniſhed away, whence preſently the Turke ſent for his Wiues and Concubines, demanding of them if they knew the cauſe why the Caſtell was beſet with a miſt ſo long? They ſaid, that it was the god Mahomet himſelfe that cauſed it, and how he was in the Caſtell perſonally ſix dayes: and for moze certainty, he hath line with fire of vs ſix nights one after another. The Turke hearing this, fell downe vpon his knees, and gaue Mahomet thanks, deſiring him to forgive him for being offended with his viſiting his caſtell & wiues thoſe ſix dayes: but the Turk commanded that thoſe who Mahomet had line by, ſhould be moſt carefully looked vnto,

perswading himselfe and so did al the whole people that knew of it) that out of their Mahomet should be raised a mightie generation, but first he demaunded of the six Ladies, if Mahomet had not actual copulation with them, according as earthly men haue, yea my Lord (quoth one) as if you had been there your selfe, you could not haue mended it, for he lay with vs starke naked, kissed and colled vs, and so delighted me, that for my part, I would he came two or thre times a weeke to serue me in such sort againe. From whence Faustus went to Alkar, the which before times was called Chairam or Memphis. In this City the Egyptian Souldane holdeth his court. From hence the river Nilus hath his first head and spring, it is the greatest fresh-water river that is in the whole world, and alwaies when the sunne is in Cancer, it ouer-floweth the whole land of Egypt: then he returned againe towards the Northeast, and to the towne of Ofen, and Sebatz in Hungaria. This Ofen is the chiefest Citie in Hungaria, and standeth in a fertile soile, wherein groweth most excellent wine, and not farre from the towne there is a Well, called Zipzar, the water whereof changeth Iron into Copper: here are mines of gold and silver, & al manner of mettall: we Germanes call this towne Ofen, but in the Hungaria speech it is Start. In the towne standeth a very faire Castle, and very well fortified. From thence he went to Austria, and through Slesia into Saxony, vnto the towne of Magdeburg, & Lipzig, and Lubeck. Magdeburg is a Bishopricke: in this city is one of the picthers wherein Christ changed the water into wine at Cana in Galile. At Liptzig nothing pleased Faustus so well as the great vessel in the Castle made of wood, the which is bound about with 24. yron hoops & every hope weigheth 200. pound weight: you must go vpon a ladder of 30. steps high, before they can looke into it: he saw also the new churchyard where it is walled & standeth vpon a faire plaine, the yarde is 200. paces long, and round about in the floe of the wal, are goodly places separated one from each other to see sepulchres in, which in the middle of the yarde standeth very sumptuous: therein standeth a Pulpit of white worke and gold. From hence he came to Lubeck and Hamburg, where he made no abode, but away againe to Erford in Düringen: where he visited the Freskold, and from Erford he went home to Wittenberg, where he had scene & visited many a strange place: being from home one yere and a halfe, in which time he wrought more wonders then are here declared.

How Faustus had a sight of Paradise. Chap. 34.

After this Doctor Faustus set forth againe, visite these countries of Spain, Portugal, France, Englad, Scotlad, Demark, Swede, Poland

lad, Muscouy, India, Cataia, Affrica, Persia, and lastly, into Barbaria amongst the Blackamoors, and in all his wandering, he was desirous to visite the ancient monuments, & mightie hills: amongst the rest beholding the high hill called the Treno Reife, was desirous to rest vpon it: from thence he went into the Ile of Britmy, wherein he was greatly delighted to see the faire water, and warme bathes, the diuers sorts of mettall, with many precious stones, & diuers others commodities, the which Faustus brought thence with him: he was also at y^e Orchades behind Scotland, where he saw the tree that bringeth forth fruite, that whē it is ripe, openeth and falleth into the water, wherein it dyeth a certaine kind of toyle or bird: these Islands are in number 23, but ten of them are not habitable, the other thirtene are inhabited: thence he went to the hill of Caucasus, which is the highest in all that Tropick, it lieth nere the borders of Scythia, hereon Faustus stood and beheld many lands and kingdomes, Faustus being on such an high hill, thought to looke ouer all the world: & beyond, for he went to see Paradise, but he durst not commune with his Spirit thereof: and being on the hill of Caucasus, he saw the whole land of India and Scythia, and towards the East as he looked, he saw a mighty cleare strike of fire coming from heauen vpon the earth, even as it had been on of the beames of the Sunne, he saw in the valley foure mighty waters springing, one had his course towards India, the second towards Egypt, the third and fourth towards Araratia: When he saw these, he would needs know of his spirit what waters they were, and from whence they came. His spirit gaue him gently an answer, saying: it is Paradise that lieth so farre in the East, the Garden that God himselfe hath planted with all manner of pleasure and the fire fireame that thou seest, is the wals of fence of the garden, but is cleere light, thou seest so farre off, that the Angell that hath the custody thereof, with a fierie sword: and although that thou thinkest thy selfe to be hard by, thou hast yet further thither from hence, then thou hast ever beene: the water that thou seest divided in foure partes, is the water that issueth out of the wel in the middle of Paradise. The first is called Ganges or Phison, the second Sihon or Nilus, and the fourth Euphrates; also thou seest that he standeth vnder Libra and Aries, right toward the Zenith, & vpon this fierie wal standeth the Angel Michael, with his flaming sword to keepe the tree of life, the which he hath in charge: but the spirit said to Faustus, neither thou nor I, nor any after vs, nor all men whosoever are denied to visite it, or to come any neerer then we be.

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Of a certaine Comet that appeared in Germany, and how Doctor Faustus was desired by certaine friends of his to know the meaning thereof.

Chap. 24.

In Germany, ouer the towne of Riezleben was seene a mightie great Comet, whereat the people wondered: but Doctor Faustus, being there, was asked of certain of his friends his iudgement or opinion in the matter. Whereupon he answered, it faletb out often by the course and change of the Sunne and Moone, that the sun is vnder the earth, and the Moone aboue: but when the Moone draweth neere the change, then is the sun so strong, that it taketh away al the light of the Moone, in such sort that he is as red as blood, & to the contrarie, after they haue bene together, the Moone taketh her light againe from him & so in-creasing in light to the full, she will be as red as the Sunne was before, and changeth her selfe into diuers and sundry colours, of the which springeth a prodigious monster or as you call it a Comet, which is a figure or token appointed of God as a forewarning of his displeasure: as at one time, he sendeth hunger, plague, sword, or such like: being al tokens of his iudgement: the which Comet cometh through the confu- sion of the sun and moone begetting a monster, whose father is the Sun, and whose mother is the Moone, O and E.

A question put forth to D. Faustus concerning the stars. Chap. 25.

There was a learned man of the town of Holberstat, named N. W. who invited D. Faustus to his table, but falling into communica- tion before supper was ready, they looked out of the window & seeing many stars in the firmament, this man being a Doctor of Physick and a good Astrologian, said: D. Faustus, I haue invited you as my guest, hoping that you will take it in good part with me, & withall I request you to impart vnto me some of your experience in the stars & planets. And seeing a starre fall, he said: I pray you Faustus what is the condi- tion, quallitie, or greatest of the stars in the firmament: Faustus answered: My friend and brother, you see that the starres that fall from heauen, when they come to the earth they be very small to our thinking as candels but being fired in the firmament, there are many as great as this City, some as great as a Province or Dukedom, other as great as the whole earth: other some far greater then the earth: as the length and breadth of the heauens is greater then earth twelue times, and from the bright of the heauens there is scarce any earth to be seene, yea the planets in the heauens are some so great as this land, some so great as the whole Empire of Rome, some as Turkie, yea one so great as the whole worlde.

How

How Faustus was asked a question concerning the Spirits that
vexe men. Chap. 26.

That it is most true (saith he to Faustus) concerning the Stars and
planets: but I pray you, in what kind or maner doe the spirits vse
to vex men so little by day, and so greatly by night? Doctor Faustus an-
swered, because the Spirits are by God forbidden the light, their dwell-
ling is in darkenes, and the clearer the Sun shineth, the further the spi-
rits haue their abiding from it, but in the night when it is darke, they
haue their familiaritie and abiding neere vnto vs men. For although in
the night we see not the Sun, yet the brightnes thereof so lightnieth the
first moving of the firmament, as it doth the on earth in the day, by
which reason we are able to see the stars and planets in the night: even
so the rayes of the Sun piercing vpwads into the firmament, the Spi-
rits abandon the place, and so come neere vs on earth, on the darkenes,
filling our heads with heauy dreames and sond fancies, with shri-
eking and crying in many deformed shapes: as sometimes when men
goe forth without light, there falleth to them a feare, that their haire
standeth on end: so many start in their sleepe, thinking there is a spirit
by him, gropeth or seeleth for him, going round about the house in his
sleepe, and many such like fancies: and all this is for because in the night
the spirits are more familiarly by vs, than we are desirous of their co-
panie, and so they carrie vs, blinding vs, and plaguing vs more than we
are able to perceiue.

How Doct Faustus was asked a question concerning the stars
that fall from heauen. Chap. 27.

Doctor Faustus being demanded the cause why the stars fell from
heauen: he answered: that it is but our opinion, for if one star fall,
it is the great iudgement of God vpon vs, as a forewarning of some
great thing to come, for when wee thinke that a starre falleth, it is but
as a sparke that issueth from a candle or a flame of fire, for if it were a
substantiall thing, wee should not so sone loose the sight of them as wee
doe. And likewise if so be that wee see as it were a streame of fire fall
from the firmament, as oft it happeneth, yet are they no stars, but as
it were a flame of fire vanishing, but the stars are substantiall, therefore
are they firme and not falling: if there fall any, it is a signe of some great
matter to come, as a scourge to a people or countrey, & then such stars
falling, the gates of heauen are opened, and the clouds send forth floods,
or other plagues, to the dammage of the whole land and people.

How

Faustus was asked a question concerning thunder. Chap. 28.

In the month of August, there was ouer Wittenberg a mighty great lightning and thunder, and as Doctor Faustus was iesting merily in the market place with certatne of his friends & companions being physicians, they desired him to tell them the cause of that weather. Faustus answered: it hath bene commonly scene heretofore, that before a thunder-clap, fell a shower of raine, or a gale of wind, for commonly after a winde followeth a raine, and after a raine a thunder-clap, such things come to passe when the foure winds meet together in the heauens, the airie clouds are by force beaten against the fixed Chyistal in firmament, but when the ayyre clout meet with the firmament, they are congealed, and so strike and rush against the firmament, as great peeces of ice when they meet on the water, the ech other of soundeth in our eares, & that we call thunder, which indeede is none other then you haue heard.

The third & last of Doctor Faustus, his merry conceits, shewing after what sort he practised Necromancie in the Courts of great Princes, and lastly of his fearful and pittifull end.

How the Emperour Carolus quintus requested of Faustus to see some of his cunning, whereunto he agreed. chap. 29.

The Emperour Carolus the first of that name was personally with the rest of his Nobles and Gentlemen at the town of Inszburck, where he kept his Court, vnto the which also Doctor Faustus resorted, and being there well known of diuers Nobles & gentlemen, he was invited into the Court to meat, even in the presence of the Emperour: who when the Emperour saw, he looked earnestly on him, thinking him by his looks to be some wonderfull fellow: wherefore he asked one of his Nobles whom he should bee: he answered that hee was called Doctor Faustus. Whereupon the Emperour held his peace vntill he had taken his repast: after which he called vnto him, Faustus into his priuy chamber: whither being come, he said vnto him, Faustus I haue heard much of thee, that thou art excellent in the blacke Art, and none like thee in mine Empire, for men say that thou hast a familiar spirit with thee, and that thou canst do what thou list: it is therefore (said the Emperour) my request of thee, that thou let me see a pzoofe of thine experience, and I vowe vnto thee by the honor of my Imperiall Crowne, none euil shall happen vnto thee for so doing. Whereupon Doctor Faustus answered his Majesty, that vpon those conditions he was ready in any thing that he could, to doe his highnes commandement in what seruice he would appoint him. Well, then heare what I say (quoth the Emperour.) Being

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once solitarie in my house, I called to mind mine elders and ancestors, how it was possible for them to attaine vnto so great degree of authoritie, yea so high, that wee the successors of that line are neuer able to come neere. As for example, the great & mightie Monarch of the world Alexander Magnus, was such a Lanterne and spectacle to all his successors, as the chronicles make mention of so great riches, conquering and subduing so many kingdomes, the which I & those that follow mee (I feare) shall neuer be able to attaine vnto: Wherefore Faustus, my hartie desire is, that thou wouldest vouchsafe to let me see that Alexander and his Paramour the which was praised to be so faire, and I pray thee shew mee them in such sort that I may see their personages, shape, gesture, and apparell, as they vied in their life time, and that here before my face: to the end that I may say I haue my long desire fulfilled, and to praise thee to be a famous man in thine art and experience. Doctor Faustus answered, My most excellent Lord, I am ready to accomplish your request in all things, so farre forth as I and my spirit are able to performe: yet your maiestie shall know, that their dead bodies are not able substantially to be brought before you, but such spirits as haue seene Alexander and his Paramour alieue, shall appeare vnto you in maner and forme as they both liued in their most flourishing time: and herewith I hope to please your imperfall maiestie. Then Faustus went a little aside to speake to his spirit, but he returned againe presently, saying: now if it please your maiestie you shall see them, yet vpon this condition that you demand no question of the, nor speake vnto them, which the Emperour agreed vnto. Wherevnto doctor Faustus opened the private chamber doore, where presently entred the great & mightie Emperour Alexander Magnus, in all things to looke vpon as if he had bin alieue, in proportion a strong thicke set man, of a middle stature, blacke haire, and that both thicke and curled head and beard, red cheeks, and a biggad face, with eyes like a Basiliske, he had on a complete harness burished and grauen: exceeding rich to looke vpon: and so passing towards the Emperour Carolus, he made low and reuerent curtesie: whereat the Emperour Carolus would haue stood vp to receiue and græte him with the like reuerence: but Faustus tooke hold of him, and would not permit him to doe it. Shortly after Alexander made humble reuerence and went out againe, & coming to the doore his paramour met him, she coming in, she made the Emperour likewise reuerence: she was clothed in blew veluet, wrought and imbroidered with pearles and golde, she was also excellent faire, like milke and blood mixed, tall & slender, with a face round as an apple: and thus shee passed certaine times vp and

downe

of Doctor Faustus.

downe the house, which the Emperour marking, said to himselfe: now haue I seene 2. persons, which my hart hath long wished for to behold, and sure it can not other wise be, said he to himselfe, but that the spirits haue changed themselves into these formes, and haue not deceiued me, calling to his mind the woman that raised the Prophet Samuel: & for that the Emperour would be the more satisfied in the matter, he thought, I haue heard say, that behind her necke she had a great wart or wen, wherfore he took Faustus by the hand without any words, and went to see if it were also to be seen on her or not, but she perceiuing that he came to her, bowed downe her neck, where he saw a great wart, and hereupon she vanished, leauing the Emperour and the rest well contented.

How Doctor Faustus in the sight of the Emperour, coniuered a paire of Harts hornes vpon a Knights head that slept

out of a cazement. Chap. 30.

Vhen doctor Faustus had accomplished the Emperours desire in all things as he was requested, he went forth into a Gallerie, & leaning ouer a raile to looke into the priuy garden, he saw many of the Emperours courtiers walking and talking together, and casting his eyes now this way, now that way, he espied a knight leaning out at a window of the great hall, who was fast a sleepe (for in those dayes it was hote) but the person shall be namelesse that slept, for that he was a knight, though it was all done to a little disgrace of the Gentleman: it pleased doctor Faustus, through the helpe of his spirit Mephostophiles, to firme vpon his head as he slept an huge paire of Harts hornes, & as the knight awaked thinking to pull in his head, he hit his hornes against the glasse, that the panes thereof flew about his eares. Thinke here how this good gentleman was bered, for he could neither get backward nor forward: which when the Emperour leard, all the courtiers laught, and came forth to see what was happened. The Emperour also when he beheld the knight with so faire a head, laughed hartily therat, and was therewithall well pleased: at last Faustus made him quit of his hornes againe, but the knight perceiued how they came, &c.

How the aboue mentioned Knight went about to be reuenged of Doctor Faustus. Chap. 31.

Doctor Faustus tooke his leaue of the Emperour and the rest of the Courtiers, at whose departure they were sozie, giuing him many rewards and gifts: but being a league and a half from the citie, he came into a Wood, where he behelde the Knight that he had iested with at the Court, with others in barmesse mounted on faire palfrays, and running with full charge towards Faustus, but he seeing their intent, ran

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towards the bushes, and before he came amongst the bushes hee returned againe, running as it were to meete them that chased him, where vpon sodainly all the bushes were turned into horsemen, which also ran to encounter with the Knight & his companie, and counting to them, they inclosed the Knight and the rest, and told them that they must pay their rancome before they departed. Whereupon the Knight seeing himselfe in such distresse, besought Faustus to be good to them, which he denied not, but let the loose, yet he so charmed the, that every one Knight and other for the space of a whole moneth did wear a paire of Goates hornes on their browes, and every Wallcay a paire of Dre horpes on their head: and this was their penance appointed by Faustus, re. 111. How three yong Dukes being together at Wittenburg, to behold the Vniuersitie, requested Faustus to helpe them at a wish to the towne of Menchen in Bauaria, there to see the Duke of Bauaria his sonnes wedding. chap. 7. .

Three worthy yong Dukes, the which are not heere to be named, but being sturcents all together at the Vniuersitie of wittenberg, met on a time all together, where they fell to reasoning concerning the pompe and brauery that would be at the rite of Menchen in Bauaria, at the wedding of the Dukes sonne, wishing themselves there but one half houre, to see the manner of their solity: to whom one replied, saying to the other two gentlemen, if it please you to giue me the hearing, I will giue you good counsell that we may see the wedding, and be here againe tonight, and this is my meaning: let vs send to Doctor Faustus, make him a present of some rare thing, & so open our minds vnto him, desiring him to assist vs in our enterpise, & assure ye he will not denie to fulfil our request. Hereupon they all concluded, sent for Faustus, told him their mind, and gaue him a gift, and invited him to a sumptuous banquet, wherewith Faustus was well contented, & promised to further their journey to the uttermost. And when the time was come that the Duke his sonne should be married, Doctor Faustus called vnto him the three yong Gentlemen into his house, commanding them that they should put on their best apparell, & adorne themselves as richly as they could, he tooke off his olone great large cloake, went into a garden that was adioyning vnto his house, and set the three yong Dukes on his Cloake, and he himselfe late in the midst, but he gaue them in charge that in any wise they would not once open their mouthes to speake, or make answer to any man so soone as they were out, nor so much as if the Duke of Bauaria or his Son should speake to them, or offer them curtesie they should giue no word or answer againe, to the which they all

all agreed. These conditions being made, the good Faustus began to curre, and on a sodaine arose a mightie wind, beauiug by the cloake, and so carried them a way in the ayre, & in short time they came vnto Munchen to the Dukes Court, where being entred into the outmost court, the Marshall had espied them, who presently went to the Duke, shewing his grace, that all the Lords & Gentlemen were already set at the table notwithstanding there were newly come three goodly gentlemen with one servant, the which stood without in the Court, wherefore the good old Duke came out vnto them, welcomming the, requiring what they were, and whence: but they made no answers at all, whereat the Duke wondered, thinking they were all foule duns: notwithstanding for his honor sake he took them into the court, & seasted them. Faustus notwithstanding spake to them, if any thing happen otherwise then wel, when I say, sit vp, then fall you all on the cloake, and good enough: with the water being brought, and that they must wash, one of the three had so much manners as to desire his friend to wash first, which when Faustus heard, he said, sit vp, and all at once they got on the cloake, but he that spake fell off againe, the other two with Doctor Faustus were again presently at wittenberg: but he that remained, was taken & laid in prison: wherefore the other two Gentlemen were very sorrowfull for their friend, but Faustus comforted the, promising that on the morrow he should also be at wittenberg. So while this while was the Duke taken in great fear, and stricken into an exceeding dunt, wondering with himselfe that his hap was so hard to be left behind, and not the rest, and now being locked and watched with so many keepers, there was also certaine of the guests that fell to reasoning with him to know what he was and also what the other were that were banished away, but the poore prisoner thought with himselfe, if I open what they are, then it will be euill also with me, wherefore at this while he gaue no man any answers, so that he was there a whole day, and gaue no man a word, wherefore the olde Duke gaue in charge, that the next morning they should racke him vntill he had confessed: which when the yong Duke heard, he began to sorrow & to say with himselfe, it may be that to morrow, if Doctor Faustus come not to asse me, then shall I be racked & grauously tormented, insomuch that I shall be constrained by force to tell more then willingly I would doe: but he comforted himselfe with hope that his friends would intreat Doctor Faustus about his deliuerance as also it came to passe, for before it was day, doctor Faustus was by him & he conured them that watched him into such a heavy sleepe, that he with his charms made open all the locks in the prison, & there

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withall brought the pong ~~like~~ againe in safetie to the rest of his fel-
lowes and friends, where they presented Faustus with a sumptuous
gift, and so departed the one from the other, &c.

How Doctor Faustus borrowed money of a Jew, and laid his
owne leg to pawne for it. Chap. 33.

IT is a common proverbe in Germany, that although a confurer have
all things at commandement, the day will come that he shall not be
worth a peny: so is it like to fall out with Doctor Faustus, in promising
the diuell so largely: and as the diuel is the authour of lies; even so he led
Faustus his mind, in practising of things to deceive the people, and blin-
ding them, wherein he tooke his whole delight, thereby to bring himselte
to riches, yet not withstanding in the end he was never the richer. And
although during foure and twentie yeares of his time that the diuel set
him, he wanted nothing: yet was he best pleased when he might deceive
any bodie: for out of the mightiest Potentates courts in all those coun-
treys, he would send his spirit to fetch away their best cheere. And on a
time being in his merriment where hee was banquetting with other
Students in an Inn, whereunto resorted many Jewes, which when
D. Faustus perceived, hee was minded to play some merrie jest to de-
ceive a Jew, desiring one of them to lend him some money for a time, the
Jew was content, & lent Faustus threescore dollars for a month, which
time being expired, the Jew came for his money and interest: but doctor
Faustus was never minded to pay the Jew againe: at length the Jew
comming home to his house, and calling importunately for his money,
doctor Faustus made him this answer: Jew I have no money nor know
I how to pay thee, but not withstanding, to the end that thou maist bee
contented, I wil cut off a limme of my body, be it arme or legge, and the
same thou shalt have in pawne of thy money, yet with this condition,
that when I shall pay thee thy money again, then thou shalt glue me my
limme. The Jew that was never friend to a Christian, thought with
himselfe, this is a fellow right for my purpose, that will lay his lims to
pawne for money, he was therewith very well content: wherefore doctor
Faustus tooke a saw, and therewith seemed to cut off his leg (being not-
withstanding nothing so) wel, he gave it to the Jew, yet upon this con-
dition, that when he got money to pay, the Jew should deliver him his
leg, to the end he might set it on againe. The Jew was with this mat-
ter very well pleased, tooke his leg and departed: and having far home,
he was somewhat wearie, & by the way he thus bethought him, what
helpeth me a knaves leg, if I should carry it home? it would stinke and
infect my houses beards it is too hard a peece of work, to set it on againe,
where-

wherefore what an ass was Faustus to lay to deare a pawne for so small a sum of money: and for my part, quoth the Jew to himselfe, this will neuer profite me any thing, and with these words he cast the leg away from him into a ditch. All this Doctor Faustus knew right well, therefore within three daies after he sent for the Jew to make him payment of his 60. dollars, the Jew came, and Doctor Faustus demanded his pawne, there was his money ready for him: the Jew answered, the pawne was not profitable or necessarie for any thing, and he had chist it away: but Faustus threatening replied, I will haue my leg again, or els one of thine for it. The Jew fell to intreat, promising him to giue him what money he would aske, if he would not deale straightly with him: wherefore the Jew was constrained to giue him fiftie dollars more to be rid of him, yet Faustus had his leg on, for he had but blinded the Jew.

How Doctor Faustus deceiued an horse-courser. Chap. 34.

In like manner he serued a horse-courser at a faire called Pheiffing, for Doctor Faustus through his conuincing, had gotten an excellent faire horse, wherupon he rid to the faire, where he had many chappmen that offered him money: lastly he sold him for forty dollars, willing him that bought him, that in any wise he should not ride him ouer any water, but the horse-courser maruailed with himselfe that Faustus had had him ride him ouer so water, (but quoth he) I will proue, and forthwith he rid him into the Riuer, presently the horse vanished from vnder him, & he sat on a bundle of strawe, in so much that the man was almost drowned. The horse-courser knew well where he lay that had sold him his horse, wherefore he went angerly vnto his Inne, where he found Doctor Faustus fast a sleepe, & snorting on a bed, but the horse-courser could no longer forbear him, took him by the leg and began to pull him off the bed, but he pulled him so, that he pulled his leg from his body, in so much that the horse courser fell backwards in the place, then began Doctor Faustus to cry with an open throte, he hath murthered me. Whereat the horse-courser was afraid, and gaue the flight, thinking none other with himselfe, but that he had pulled his leg from his bodie: by this meanes Doctor Faustus kept his money.

How Doctor Faustus eate a load of hay. Chap. 35.

Doctor Faustus being in a towne of Germanie called Zwickow, where hee was companied with many Doctors and Masters, and going forth to walke after supper, they mette with a Clowne that bore a load of hay. Good even good fellowe said, Faustus to

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the clowne, what shall I giue thee to let me eate my belly full of hay: the clowne thought with himselfe, what a mad man is this to eate hay, thought he with himselfe, thou wilt not eate much, they agreed for thre farthings he should eate as much as he could: wherefore Doctor Faustus began to eate, and that so rauemently, that all the rest of his company fell a laughing, blinding so the poore clowne, that he was loyry at his hatt, for he seemed to haue eaten more then the halfe of his hay: wherefore the clowne began to speake him satire, for feare he should haue eaten the other halfe also: Faustus made as though he had had pittie on the clowne, and went his way. When the clowne came in place where he would be, he had his hay againe as he had before, a full load.

How Doctor Faustus serued the twelue students. Chap. 36.

At Wittenberg before Faustus his house, there was a quarel betweene seue students, and fise that came to part the rest, one part being stronger then the other. Wherefore Faustus seeing them to be ouermatched, coniuered them all blind, insomuch that the one could not see the other, and yet he so dealt with them, they fought & smote at one another still: toberat al the beholders fel a laughing: and thus they continued blind beating one an other, untill the people parted them, & led each one to his olone house: where being entred into their houses, they receiued their sight perfectly againe.

How Doctor Faustus serued the drunken clownes. Chap. 37.

Doctor Faustus went into an Inn wherein were many tables full of clownes, the which were tynling Can after Can of excellent wine, and to be short, they were al drunken, and as they sate, they so sang and hollowed, that one could not heare a man speake for them: this angered Doctor Faustus: wherefore he said to those that had called him in, mark my maisters, I will shew you amerry iest, the clownes continuing still hollowing and singing, he so coniuered them, that their mouthes stood as wide open as it was possible for them to hold them, and neuer a one of them was able to close his mouth again: by and by the noyse was gone, the clownes notwithstanding looked earnestly one vpon another, and wist not what was happened, one by one they went out, and so soone as they came without, they were as well as ever they were: but none of them desired to goe in any more.

How Doctor Faustus sold fine swine for six Dollers

a peece. Chap. 38.

Doctor Faustus began another iest, hee made him readie fise fatte Swine, the which he sold to one for sixe dollers a peece, vpon this condition, that the swine-diner should not dysse them into the water,

Doctor

Doctor Faustus went home again, and as the Swine had filled themselves in the mud, the Swine-slayer droue them into a water, where presently they were changed into so many bundles of straw swimming upright in the water: the buyer looked wishly about him, and was sorry in his heart, but he knew not where to find Faustus, so he was content to let all goe, and to loose both money and hogs.

How Doctor Faustus played a merry iest with the Duke of Anholt: in his Court. Chap. 39.

Doctor Faustus on a time came to the Duke of Anholt, the which welcomed him very courteously, this was the month of January, where sitting at the table, he perceined the Dutchesse to be with child, and forbearing himselfe untill the meat was taken from the tabel, and that they brought in the banquetting dishes, Doctor Faustus said to the Dutchesse, gracious Lady I haue alwayes heard, that the great belied women doe alwaies long for some dainties, I beseech therefore your Grace hide not your mind from me, but tell me what you desire to eat: she answered him, Doctor Faustus, now truly I will not hide from you what my heart doth most desire, namely, that if it were now harvest, I would eat my belly full of grapes, and other dainty fruit Doctor Faustus answered hereupon, Gracious Lady, this is a small thing for me to doe, for I can doe more then this, wherefore he took a plate, & made open one of the cazements of the window, holding it forth, where incontinent he had his dish full of all manner of fruits, as red and white grapes, Peares and Apples, the which came from out of strange countreies: all these he presented the Dutchesse, saying: Madam I pray you touch safe to tast of this dainty fruit, the which came from a farre countrey, for there the summer is not yet ended. The dutchesse thanked Faustus highly, and she fell to her fruit with full appetite. The duke of Anholt notwithstanding could not withhold to aske Faustus with what reason there were such yong fruit to be had at the time of the yeare: Doctor Faustus told him, may it please your grace to vnderstand, that the yere is deuided into two circles ouer the whole world, that when with vs it is winter, in the contrary circle it is notwithstanding summer, for in India and Saba, there falleth or setteth the sunne, so that it is so warme that they haue twice a yere fruit: and gracious Lord, I haue a swift spirit, the which can in the twinkling of an eye fulfill my desire in any thing, wherefore I sent him into those countries who hath brought this fruit as you see: whereat the Duke was in great admiration.

How Doctor Faustus through his charmes, made a greate Castle in presence of the Duke of Anholt. Chap. 40.

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Doctor Faustus desired the Duke of Anholt to walk a little forth of the Court with him, wherefore they went both together into the field, where Doctor Faustus through his skill had placed a mighty Castle, which when the Duke saw, he wondered thereat, so did the Dutches and all the beholders, that on that hill which is called the Rohumbuel, should on the sūdaine be so faire a Castle. At last Doctor Faustus desired the Duke and the Dutchesse to walke with him into the castle, which they denied not. This Castle was so wonderfull strong, having about it a great and deepe trench of water, the which was full of fish, and all maner of water-fowles, as Swans, Ducks, Geese, Bitfers, and such like. About the wall was five stone doores, and two other doores: also within was a great open court, wherein were enchanted all maner of wild beasts, specially such as were not to be found in Germany, as Apes, Beares, Buffes, Antelops, and such like strange beasts. Furthermore, there were other maner of beasts, as Hart, Hind, and wild Swine, Roe and all manner of landfowle that any man could thinke on, the which flew from one tree to another. After al this, he set his guests to the table, being the duke & the dutchesse with their traine, for he had provided them a most sumptuous feast, both of meate, and all manner of drinks, for he set nine messe of meat vpon the boord at once, and all this must his Wagner doe, place all things on the Boord, the which was brought vnto him by the spirit inuisible, of all things their hearts could desire, as wilde fowle, Venison, and all maner of daintie fish that could be thought on, of wine also great plenty, and of diners sorts, as French wine, Cullin wine, Crabatshir wine, Rhenish wine, Spanish wine, Hungarian wine, Warzburg wine, Malmeise & Sack: in the whole, there were an hundred kens standing round about the house. This sumptuous banquet the Duke tooke thankfully, and afterwards hee departed homwards, and to their thinking they had neither eaten or drunke, so were they blinded the whilst they were in the Castle: but as they were in their Pallace they looked towards the Castle, and beheld it was all on a flame of fire, and al those that beheld it wondered to heare so great a noise, as if it were great ordinance should haue beene shot off; and thus the Castle burned and consumed away cleane. Which done, Doctor Faustus returned to the Duke, who gave him great thanks for shewing of them so great curtesie, giving him an hundred dollers, and libertie to depart or vse his own discretion therein.

How Doctor Faustus with his cōpany, visited the Bishop of Saltz-
burg his wine-celler.

Chap. 41.

Doctor

of Doctor Faustus.

Doctor Faustus took ten stone pots, and set them downe on the floore, where presently they began to dance, and to smite one against the other that the shivers flew round about the whole house, whereat the whole company fell a laughing. When he began another iest, he set an instrument on the table, & caused a monstrous great Ape to come in amongst them, which ape began to dance and to skip, shewing them many merrie conceits. In this and such like pastime they passed away the whole day, where night being come; Doctor Faustus bad them all to Supper, which they lightly agreed vnto. for Students in these cases are easily intreated: wherefore he promised to feast them with a banquet of fowle, & afterward they would go all about with a mask: then Doctor Faustus put forth a long pole out of the window, wherupō presently there came innumerable of birds and wild fowle, & so many as came, had not any power to flie away againe, but he took them and flung them to the students, who lightly pulled off the necks of them, and being roasted they made their supper; which being ended, they made themselves readie to the mask. Doctor Faustus commanded euery one to put on a clean shirt ouer his other clothes, which being done, they looked one vpon an other, it seemed to each one of them they had no heads, and so they went forth vnto certaine of their neighbors, at which sight the people were wonderfully afraid. And as the vse of Germany is, that whersoever a mask entreteth, the good man of the house must feast them: so when these maskers were set to their banquet, they seemed againe in their former shape with heads, insomuch that they were all knowne what they were; and hauing sat and well eat & drunke, Doctor Faustus made that euery one had an Asses head on, with great and long eares, so they fell to dancing, and to drine away the time vntil it was midnight, and then euery man departed home: and as soone as they were out of the house, each one was in his naturall shape againe, and so they ended and went to sleepe.

How Doctor Faustus the day following was feasted of the students, and of his merry iests with them while he was in their companie. Chap. 44.

The last Bacchanalia was held on Thursday, where insuen a great snow, and doctor Faustus was invited vnto the students that were with him the day before, where they had prepared an excellent banquet for him: which banquet being ended, doctor Faustus began to play his old pranks, & forthwith were in the place thirteene Apes, that took hands and daunced round in a ring together, then they fell to tumbling & vaulting one ouer another, that it was most pleasant to behold, then they leaped out of the win dore and vanished away: then they set before doctor

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Faustus a roasted Calues head; which one of the students cut a peece of, and laid it on Doctor Faustus his trencher, which peece being no sooner laid downe, but the Calues head began to crie mainly out like a man, mur ther, mur ther, out alas what dost thou to mee? whereat they were all amazed, but after a while considering of Faustus his testing tricks, they began to laugh, and then they pulled in kinder the calues head, and eat it vp. Whereupon Doctor Faustus asked leave to depart, but they would in no wise agree to let him goe, except that he would promise, to come again presently: then Faustus through his cunning, made a sledge the which was drawne about the house with foure fire Dragons: this was fearfull for the students to behold, for they saw Faustus ride vp and downe, as though he should haue fired and flaine all them in the house. This sport continued untill midnight, with such a noise, that they could not heare one another, and the heads of the students were so light, that they thought themselves to be in the aire all that time.

How Doctor Faustus shewed the faire Helena vnto the students vpon the Sunday following. Chap. 45.

The Sunday following came these students home to Doctor Faustus his owne house, and brought their meat and drinke with them, these men were right welcome guests vnto Faustus, wherefore they all fell to drinke of wine smoothly: and being merry, they began some of them to talk of the beauty of women, and every one gaue forth his verdict what he had scene, and what hee had heard: So one among the rest saide, I neuer was so desirous of any thing in this world, as to haue a sight (if it were possible) of faire Helena of Greece, for whom the worthy towne of Troy was destroyed and razed down to the ground; therefore, saith he, that in all mens iudgement she was more then commonly faire, because that when she was stolne away from her husband, there was for her recouerie so great blood shed.

Doctor Faustus answered: for that you are all my friends, and are so desirous to see that famous pearle of Greece, faire Helena, the wife of King Menelaus, & daughter of Tindalus and Leda, sister to Castor and Pollux, who was the fairest Lady in all Greece: I will therefore bring her into your presence personally, and in the same forme of attire as she vsed to go when she was in her chiefest flowers, and pleasantest prime of youth. The like haue I done for the Emperour Carolus Magnus, at his desire I shewed him Alexander the great, and his Paramour: but (saide Doctor Faustus) I charge you all that vpon your perils you speake not a word, nor rise vp from the table so long as she is in your presence. And so he went out of the hall, returning presently againe: after whom

of Doctor Faustus.

Doctor Faustus having taken leave of the Duke, he went to Wittenberg, near about Shrove-tide, and being in company with certaine Students, Doctor Faustus was himselfe the God Bacchus, who having well feasted the Students befoze with vaintie fare, after the manner of Germanie, where it is counted no feast except all the bidden guests be drunke, which Doctor Faustus intending, saide: Gentlemen, and my guests, will it please you to take a cuppe of Wine with me in a place or celler whereunto I will bring you: they all said willingly, we will: which when doctor Faustus heard, he took them forth, set either of them vpon an Holly wand, and so was conuied into the Bishop of Saltzburg his celler, for thereabout grew excellent pleasant Wine: there fell Faustus and his companie to drinking and swilling, not of the worst but of the best. And as they were merry in the celler, came down to draw drinke the Bishops Butler: which when he perceived so many persons there, he cried with a loude voice, theenes, theenes. This spited doctor Faustus wonderfully, wherefoze he made euery one of his companie to sit on their holly wand, & so banished away: and in parting, doctor Faustus took the butler by the haire of the head, & carried him away with them, untill they came to a mightie high lopped tree, & on the top of that huge tree he set the Butler, where hee remained in a most fearefull perplexitie: doctor Faustus departed to his house, where they took their valets one of another, drinking the wine the which they had stolne in great bottles of glasse out of the Bishops celler. The Butler that had helde himselfe by the hand vpon the lopped tree all the night, was almost frozen with colde, espying the day, and seeing the tree of so huge great highnes, thought with himselfe it is impossible to come off this tree without perill of death: at length he espied certaine clownes which were passing by, he cried, for the loue of God helpe me down, the clownes seeing him so high, wondered what mad man would climbe to so huge a tree, wherefoze as a thing most miraculous they carried tydings to the bishop of Saltzburg: then was there great running on euery side to see him in the tree, and many deuises they practised to get him down with ropes: and being demanded by the Bishop how he came there, hee said, that he was brought thither by the haire of the head of certain theues that were robbing of the wine celler, but what they were hee knew not, for (said he) they had faces like men, but they wrought like diuels.

How Doctor Faustus kept his Shrouetide. chap. 4.

Here were seven Students and masters that studied Diuinitie, Iuris prudentia, & Medicina, all these hauing consented were agreed to visite doctor Faustus, and to celebrate Shrouetide with him: who

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being come to his house he gaue them their welcome, for they were his deere friends, desiring them to sit downe, where he serued them with a verie good supper of Fens, fish, and other roff, yet were they but slightly cheered: wherefore Doctor Faustus comforted his guests, excusing himselfe that they stole vpon him so suddainly, that he had not leysure to provide for them so well as they were worthy: but my good friends (quoth he) according to the vse of our Country, we must drinke all this night, & so a draught of the best wine to bedward is commendable. For you know that in great Potentates courts they vse as this night great feasting, the like will I doe for you: for I haue three great flagons of Wine, the first is full of Hungarian Wine, containing eight gallons, the second of Italian Wine, containing seven gallons: the third containeth sixe gallons of Spanish wine, all the which we will sipple out before it be day: besides, we haue fifteene dishes of meate, the which my spirit Mephostophiles hath sette so farre that it was colde before hee brought it, and they are all full of the daintiest things that ones heart can deuise, but (saith Faustus) I must make them hote againe, and you may beleue me Gentlemen, that this is no blinding of you, whereas you thinke that it is no naturall food, verily it is as good and as pleasant as ever you eat. And hauing ended his tale, he commaunded his boy to lay the cloth, which done, he serued them with fifteene messe of meate, hauing three dishes to a messe, the which were all manner of Venison, and daintie wild fowle, & for wine there was no lacke, as Italian wine, Hungarian wine, and Spanish wine: and when they were all made drunke, and that they had almost eaten all their good chere, they began to sing and to dance untill it was day, and then they departed euery one to his owne habitation: at whose parting, Doctor Faustus desired them to be his guests againe the next day following.

How Doctor Faustus feasted his guests on the Ash-
wednesday. chap. 43.

VPon Ashwednesday came vnto Doctor Faustus his bidden guests the students, whom he feasted very royally, insomuch that they were all full and lustie, dauncing and singing as the night before: and when the high glasses and goblets were caroused one to another, Doctor Faustus began to play them some pretty feats, insomuch that round about the hall was heard most pleasant musick, & that in sundrie places, in this corner a Lute, in another corner a cornet, in another a Cithern, Clarigolds, Harpe, Horne pipe, in fine all manner of Musicke was heard there at that instant, whereat all the glasses and goblets, cups, and pots, dishes, and all that stood on the boord began to daunce: then

Doctor

of Doctor Faustus.

Immediately followed the faire and beautiful Helena, whose beauty was such that the students were all amazed to see her, esteeming her rather to be a heavenly then an earthly creature. This Lady appeared before them, in a most sumptuous gown of purple velvet, richly imbroidered, her haire hanged downe loose as faire as the beaten golde, and of such length that it reached down to her hams, with her amorous coleblack eyes; a sweet & pleasant round face, her lips as red as a chery, her cheeks of rose all colour, her mouth small, her necke as white as the Swan, tall & slender of personage, and in sum, there was not one imperfect place in her: she looked round about her with a rowling hawkes-eye, a smiling and wanton countenance, which neere hand inflamed the hartes of the students, but that they perswaded themselves she was a spirit, wherefore such fancies passed away lightly with them: and thus faire Helena and Doctor Faustus went out again one with an other. But the students, at Doctor Faustus his entring in again into the hall requested of him to let the see her again the next day, so that they would bring with them a painter, and to take her counterfaiete: which he denied, affirming that he could not alwaies raise up her spirit, but only at certain times: yet (said he) I will giue you her counterfaiete, which shall be alwaies as good to you as if your selfe should see the drawing thereof, which they receiued according to his promise, but soon lost it againe. The students departed from Faustus home every one to his house, but they were not able to sleepe that whole night for thinking on the beauty of faire Helena. Wherefore a man may see that the diuel blindeth & inflameth the heart with lust oftentimes, that men fall in loue, with harlots, nay euē with furies, which afterward cannot lightly be remoued. How Doctor Faustus coniured away the foure wheelles from a clownes waggon.

Chap. 46.

Doctor Faustus was sent for to a Marshal of Brunswicke, who was greatly troubled with the falling sickness. Now Faustus had this vse, neuer to ride but walk forth on foot, so that he could ease himselfe when his list, and as he came neere vnto the towne of Brunswicke, there overtooke him a clowne with foure horses, and an emptie Waggon, to whom Doctor Faustus testingly to trie him, said: I pray thee good fellow let me ride a little to ease my weary legs: which the buzardly Ass denied, saying: that his horses were all weary, and he would not let him get up. Doctor Faustus did this but to proue the buzard, if there were any curtesie to be found in him if need were. But such churlishnes as is to be commonly found among clowns, was by Doctor Faustus well requited, even with the like paymet: so that he said vnto him

him. Thou doltish clowne, boyd of all humilitie, seeing thou art of so curriſh a diſpoſition, I will pay thee as thou haſt deſerued, ſoꝛ the ſoure wheeles of thy Waggon: thou ſhalt haue taken from thee, let me ſe the how canſt thou ſhift: hereupon his wheeles were gone, his hozes alſo fell downe to the ground, as though they had beene dead: whereat the clown was ſoꝛe afrighted, meaſuring it as a juſt ſcourge of God ſoꝛ his ſinnes and churliſhnes, wherefoꝛe al trẽbling, and waſling, he humbly beſought Doctor Fauſtus to be good vnto him, confeſſing he was woꝛthy of it, notwithſtanding if it pleaſed him to ſoꝛgiue him, hee would heerafter do better. Which humilitie made Fauſtus his heart to repẽt, anſwering him on this manner: well, do ſo no moꝛe, but when a poꝛe man deſireth thee, ſee that thou let him ride, but yet thou ſhalt not goe altogether cleere, ſoꝛ although thou haue again thy ſoure wheeles, yet ſhalt thou ſetch them at the ſoure gates of the Citty, ſo he thꝛew duſt on the hozes, and reſiued them againe, and the Clowne ſoꝛ his churliſhnes was faine to ſetch his wheeles, ſpending his time with wearines, whereas befoꝛe he might haue done a good deed, and gone about his buſines quietly.

How foure Iuglers cut one an others head off, & ſet the on again,
and how Doctor Fauſtus decciued them. Chap. 47.

Doctor Fauſtus came in the Lent vnto Frankford faire, where his Spirit Meph oſtophiles gaue him to vnderſtand, that in an Inne were foure Iuglers that cut one anothers head off, and after their cutting off, ſent the to the Barber to be trimmed, which many people ſaw. This angred Fauſtus, (ſoꝛ he meant to haue himſelfe the only Cocke in the diuels basket) and he went to the place where they were, to behold them. And as theſe Iuglers were together ready on to cut off anothers head, thereſtood alſo the Barbers ready to trimme them, & by them vpon the table ſtood likewiſe a glaſſe full of diſtilled water, and he that was the cheefeſt amongſt them ſtood by it. Thus they begane, they ſmote off the head of the firſt, & preſently there was a Lillie in the glaſſe of diſtilled water, where Fauſtus perceiuing this Lillie as it was ſpringing, & the cheefe Iugler named it the tree of life, thus dealt he with the firſt, making the Barber waſh & combe his head and then he ſet it on again, preſently the Lillie vaniſhed away out of the water, hereat the man had his head whole and ſound againe, the like did the ſecond the other two: and as the turne and lot came to the cheefe Iugler that he alſo ſhould be beheaded, & that this Lillie was moſt pleaſant, faire & flourishing greene, they ſmote his head off, & when it came to be barbed, it troubled Fauſtus
his

his conscience, inasmuch that he could not abide to see another doe any thing, for he thought himselfe to be the principall Coniurer in the world: wherefore Doctor Faustus went to the rabbi, whereas the other Jugglers kept that Lilly, and so he took a small knife and cut off the stalk of the Lilly, saying to himselfe: none of them should blinde Faustus: yet no man saw Faustus to cut the Lilly, but when the rest of the Jugglers thought to haue set on their masters head, they could not, wherefore they looked on the Lilly, and found it bleeding: by this meanes the Juggler was beguiled, and so died in his wickednes, yet not one thought that Doctor Faustus had done it. How the old man, the neighbour of Faustus, sought to perswade him to amend his euill life, & to fall vnto repentance.

Chap. 24.

A Good Christian, an honest and vertuous olde man, a lover of the holy Scriptures, who was neighbour vnto Doctor Faustus, when he perceived that many students had their residence in & out vnto Doctor Faustus, he suspected his rill life, wherefore like a friend he invited Doctor Faustus to supper vnto his house, vnto the which he agreed: and having ended their banquet, the old man began with these words: My louing friend and neighbour Doctor Faustus, I am to desire of you a friendly and Christian request, beseeching you that you will vouchsafe not to be angry with me, but friendly resolve me in my doubt, and take my pöoe inuiting in good part. To whom Doctor Faustus answered: my louing neighbour, I pray you say your mind. Then began the old man to say: My good neighbour, you know in the beginning how that you haue deſied God, and all the host of heauen, and giuen your soule to the diuell, wherewith you haue incurred Gods high displeasure, and are become frö a Christian, far worse then a heathen person: oh consider what you haue done, it is not onely the pleasure of the body, but the sacrifice of the soule that you must haue respect vnto: of which if you be careless, then are you cast away, and shall remaine in the anger of the almighty God. But yet it is time enough Doctor Faustus, if you repent & call vnto the Lord for mercie, as we haue example in the Actes of the Apostles, the 8. Chap. of Simon in Samaria, who was led out of the way, affirming that he was Simon homo sanctus. This man was not withstanding in the ende converted, after that hee had heard the sermon of Phillip, for he was baptized and saw his sinnes and repented. Like wise I beseech you good brother Doctor Faustus, let my rude sermon be vnto you a conuersion: and forget the filthy life that you haue ledde: repent, aske mercy, and live: say Christ saith, Come vnto mee all that are

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wearie and heavy laden, and I will refresh your soul (said Phis), I desire not the death of a sinner, but rather that he should be saved. Let my love be good to you. Other faults, y^e pecces into your A damant heart, & desire God for his son Christ his sake to forgive you. Therefore we praye for long liues in your desired places, knowing that in the old and new testament you are so blessed, and that men should not suffer any such to live, neither haue any conuersation with them. for it is an abomination vnto the Lord: and that rich persons haue no part in the kingdom of God. All this while doctor Faustus heard him very attentively, and replied. Father, your persuasions like the wordes of well, and I thanke you with all my heart for your good will and counsell, promising you as far as I may to allow your discipline: whereupon he tooke his leave. And being come home, he laide him very pensive on his bed, thinking himselfe of the wordes of the old man, and in a manner began to repent that he had given his soule to the diuel, intending to denie all that he had promised to Lucifer. Continuing in these cogitations, suddenly his spirit appeared vnto him, clapping him vpon the head, and saying it as though he would haue pulled his head from his shoulders, saying vnto him: Thou knowest Faustus that thou hast given thy selfe body and soule to my Lord Lucifer, and thou hast bowed thy selfe an enemy vnto God and vnto all men. Now thou beginnest to hearken vnto an old dotting wile which perswadeth thee as it were vnto good, when in deed it is too late, for that thou art the diuel, and he hath good power presently to fetch thee: wherefore he hath sent me vnto thee, to tell thee, that seeing thou hast sorrowed for that thou hast done, begin againe and write another writing with thine owne blood, if not, then will I tear thee all to peeces. Great Doctor Faustus was soe afraid, and said: my Mephostophiles, I will write againe what thou wilt: wherefore he sate him downe, and with his owne blood he wrote as followeth: which writing was after ward sent to a deere friend of the said Doctor Faustus, being his kinsman.

How Doctor Faustus, wrote the second time with his owne blood and gaue it to the diuel.

Chap. 49

Doctor Iohn Faustus, acknowledge by this my deed and hand writing, that first my first writing, which is seuenteen yeares, that I haue right willingly helde, & haue been an utter enemy vnto God and al men, the which I once againe confirme, and giue fully and wholly my selfe vnto the diuel both body and soule, even vnto the great Lucifer, & that at the end of seven yeares insuing after the date of this letter, he shall haue to do with me according as it pleaseth him, either to lengthen or shorten

of Doctor Faustus.

set my life as lieth him: And hereupon I renounce all persuaders
that seeke to withdraw me from my purpose by the word of God, either
ghostly or bodily. And further, I will never give eare unto any man
be he spiritual or temporall, that moveth any matter for the salvation
of my soule. Of all this writing, and that therein contained, be witness
my own blood, the which with my owne hands I have begun & ended.

Dated at wittenberg the 25. of July.

And presently upon the making of this Letter, he became so great an
ensling unto the poore old man, that he sought his life by all meanes pos-
sible: but this godly man was strong in the holy ghost, that he could not
be vanquished by any meanes, for about two daies after that he had ex-
horted Faustus, as the poore man lay in his bed, suddainly there was a
mighty rübling in the chamber the which he was never wont to heare,
and he heard as it had beene the growning of a sowe, which lasted long:
whereupon the good old man began to jest and mock, and said: oh what
Barbarian crie is this: oh faire bird, what soule musick is this of a faire
Angel, that could not tarry two daies in his place? beghnest thou now
to run into a poore mans house where thou hast no power, & wert not
able to keepe thy owne two daies? With these and such like words
the spirit departed. And when he came home, Faustus asked him how
he had sped with the old man, to whom the spirit answered, the old man
was harnessed, & that he could not once lay hold upon him: but he would
not tel how the old man had mocked him, for the devils can never abide
of their sal. Thus doth God defend the hearts of al honest Christians,
that betake themselves under his tuition.

How doctor Faustus made a marriage between two lovers. Cha. 50.

In the City of wittenberg was a Student, a gallant Gentleman,
I named N. N. This Gentleman was far in love with a Gentlewo-
man, faire and proper of personage. This Gentlewoman had a squire
that was a suter unto her, & many other Gentlemen, the which desired
her in marriage, but none could obtain her: so it was that this N. N. was
very well acquainted with Faustus and by that means became a suter
unto him to assist him in the matter, for he fell so farre in despaire with
himselke, that he pined away to the skin and bones. But when he had
opened the matter unto Doctor Faustus, hee asked counsell of his spi-
rit Mephostophiles, the which told him what to doe. Hereupon Doc-
tor Faustus went home to the Gentleman & bade him be of good cheer,
for he should have his desire, for he would helpe him to that he wished
for, and that this Gentlewoman should love none other but him onely,
wherefore doctor Faustus so changed the mind of the damsel by a practise

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he wrought, that she should do no other thing, but thinke on him, whom before she had hated, neither cared she for any man but him alone. The device was thus; Faustus commanded this Gentleman that he should cloath himselfe in all the best apparel that he had, and that he should go vnto this Gentlewoman, and there to she in himselfe, giuing him also a Ring, commanding him in any wise that hee should dance with her before hee departed. Wherefore hee followed Faustus his counsell, went to her, and when they began to daunce, they that were sisters began to take every one his Lady in his hand, & this good Gentleman took her, whom before had so disdained him, and in the daunce he thrust the ring into her hand, that doctor Faustus had giuen him, the which she no sooner toucht, but she fell immediatly in loue with him, beginning in the daunce to smile, and many times to giue him winks, & tooling her eyes, and in the end she asked him if he could loue her, and make her his wife, he gladly answered, he was content, and hereupon they concluded, and were married, by the meanes and helpe of doctor Faustus; for there he receiued a good reward of the Gentleman.

How doctor Faustus led his friendes into the garden at Christ-
masse, and shewed them many strange sights, in his
nineteene yeere. Chap. 51.

In December, about Christmasse, in the Cittie of Wirtenberg, were many yong Gentlemen, the which were come out of the Countrey to make merry with their friendes and acquaintance: amongst whom there were certaine that were well acquainted with Doctor Faustus, wherefore they were often invited as his guests vnto him, & being with him on a certaine time after dinner, he led them into his garden, where he shewed them al manner of flowers, and fresh herbs, trees bearing fruit and b'ossoms of all sorts, in somuch that they wondered to see that his garden should be so pleasant that time as in the middle of winter: and without in the streets, and all over the Countrey, it lay full of snow and Ice. Wherefore this was noted of them, as a thing miraculous, each one gathering and carrying away all such things as they best liked, and so departed, delighted with their sweete smelling flowers.

How Doctor Faustus gathered together a great armie of men in his extremitie, against a Knight that would haue injured him on his journey. Chap. 52.

Doctor Faustus traualled towards Eyszelhen, & when he was nigh halfe the way, he espied seuen hoysmen, and the chiefe of them hee knew to be the knight to whom he had played a iest at the Emperours Court, for he had set a huge paire of Harts hoznes vpon his head: and
when

of Doctor Faustus.

When the Knight now saw that hee had fit opportunity to bee reuenged of Faustus, he ran upon himselfe, and those that were with him, to mischefe him, intending princely to shoot him: which when doctor Faustus espied, he vanished away into the wood which was hard by them. But when the Knight perceived that he was vanished away, he caused his men to stand still: whereas they remained, they heard all manner of warlike Instruments of musicke, as drums, flutes, Trumpets & such like, and a certaine troope of horsemen running towards them. When they turned another way, and there also were assaulted on the same side: then another way, & yet were freshly assaulted, so that which way soeuer they turned themselves, he was incountried: insomuch that when the knight perceived that he could escape no way, but that they his enemies laid on him which way soeuer hee offered to fly, hee tooke a good heart, and ran amongst the thickest, & thought with himselfe, better so to die, then to live with so great an insamy. Therefore being at handy blowes with them, he demaunded the cause why they should so vse him: but none of them would giue him answer, until doctor Faustus shewed himselfe unto the knight: where withall they inclosed him round, & doctor Faustus said unto him, sir, yeld your weapon, & your selfe, otherwise it will go hard with you. The knight knew none other but that he was inuironed with an host of men, (where indeede they were none other then diuels) yelded: then Faustus tooke away his sword, his pæce, & horse, with all the rest of his companions. And further he said unto him, Sir, the chiefe Generall of our army hath commaunded to deale with you according to the law of Armes, you shall depart in peace whither you please, and then he gaue the knight a horse after the manner, and set him thereon, so he rode, the rest went on foote untill they came to their Inn, where being alighted, his Page rode on his horse to the water, and presently the horse vanished away, the Page being almost smothered, but he escaped: and coming home, the knight perceived his Page so bemired & on foot, asked where his horse was become: who answered that he was vanished away: which when the knight heard, he said, of a truth this is Faustus his doing, for hee serueth mee now as Ie did before at the Court, only to make me a scoone and a laughing stock.

How Doctor Faustus caused his Mephostophiles to bring him 7. of the fairest women he could find in all those Countries he had trauiled in, in the 20. yeare. 53.

When Doctor Faustus called to minde, that his time from day to day drew high, he began to liue a swinish & Epicurish life, wherefore he commaunded his Spirit Mephostophiles to bring him leane & f

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the fairest women that he had seene in all the time of his travell: which being brought, first one, and then another, he lay with them all, insomuch that he liked them so well, that hee continued with them in all manner of love, and made them to travell with him in all his scurries: These women were, 2. Netherlanders, one Hungarian, one English, two Wallons, one Francklander: and with these sweet personages, he continued long, yea even to his last end.

How Doctor Faustus found a masse of money, when hee had consumed 22. of his yeeres. Chap. 54.

TH the end that the diuell would make Faustus his onely heire, hee shewed unto him, where he should goe & find a mighty huge masse of money, and that he should haue it in an old Chappell that was fallen downe, halfe a mile distant from Wittenberg, there he bad him to dig, and should find it, the which he did, and having digged reasonable deep, he saw a mighty huge serpent, the which lay on the treasure it selle, the treasure it selle lay like a huge light burning: but Doctor Faustus charmed the Serpent that he crept into a hole, and when hee digged deeper to get by the treasure, he found nothing but coales of fire: there also hee heard and saw many that were tormented, yet notwithstanding hee brought away the coales, & when hee was come home, it was all turned into silver and gold, as after his death was found by his servant, the which was almost about estimation, a thousand gilders.

How Doctor Faustus made the spirit of faire Helena of Greece his owne Paramour and bedfellow in his 23. yeere. Cap. 34.

TH the end that this miserable Faustus might fil the lust of his flesh, and live in all manner of voluptuous pleasures, it came in his minde after he had slept his first sleepe, and in the 23. yeer past of his time, that he had a great desire to lie with faire Helena of Greece, especially her whom he had seene & shewed unto the students at Wittenberg, wherefore he called unto him his spirit Mephostophiles, commanding him to bring him the faire Helena, which he also did. Whereupon he fell in love with her, & made her his common concubine and bedfellow, for she was so beautiful and delightfull a peece, that he could not be one houre from her, if he should therfore haue suffered death, she had so stolne away his hart, and to his seeming in time she was with child, & in the end brought him a man child, whom Faustus named Iustus Faustus: this child told D. Faustus many things that were to come, and what strange thinges were done in foraine Countries: but in the end when Faustus lost his life, the mother and the child banished away both together.

How Doctor Faustus made his Wil, in the which he named his servant Wagner to be his heire. Chap. 56. Doctor

Doctor Faustus was now in this 24. and last yeare. & he had a pretty
 scripling for his servant, the which had studied also at the Univer-
 sity of Wittenberg: this youth was very well acquainted with his kna-
 veries & forgeries, so that he was hated as well for his owne knaverie,
 as also for his masters: for no man would give him entertainment in-
 to his service, because of his unhappines, but Faustus: this Wagner
 was so welbelovied with Faustus that he used him as his son: for doe
 what he would, his master was alwaies there with wel contented. And
 when the time drew nigh that Faustus should die, he called unto him
 a Notary and certaine maidens, the which were his friends, and often
 conuersant with him, in whose presence he gave this Wagner his house
 and garden. Item, he gave him in ready money 1600 guilders. Item,
 a Farme. Item a gold chaine, much plate and other household stuffe.
 What gave he al to his servant, & the rest of the time he meant to spend
 in his and Students company, drinking and eating, with other iollie-
 tie: and thus he finished his will for that time.
 How Doctor Faustus fell in talke with his servant touching his
 Testament, and the couenants thereof. Chap. 57.

Now when his will was made, Doctor Faustus called unto him his
 servant, saying, I haue thought vpon thee in my Testament: so
 that thou hast bene a trusty servant vnto me, and a faithfull, and hast
 not opened my secrets; and yet further (said he) aske of me before I die
 what thou wilt, and I will giue it vnto thee. His servant rashly answer-
 ed, I pray you let me haue your cunning. To which Doctor Faustus
 answered, I haue giuen thee all my bookes, vpon this conditiō that thou
 wouldest not let them be common, but use them for thine owne pleasure,
 & study carefully in them: And dost thou also desire my cunning: What
 matterst thou peradventure haue, if thou loue and peruse my bookes well.
 Further (said Doctor Faustus) seeing that thou desirest of me this re-
 quest, I will resolve thee: my spirit Mephistophiles his time is out
 with me, and I haue thought to commend him as touching thee: yet will
 I help thee to another, if thou like wel therof. And within three daies
 after he called his servant vnto him, saying: art thou resolved: wouldest
 thou verily haue a Spirit? Then tell me in what manner or forme thou
 wouldest haue him: To whō his servant answered, that he would haue
 him in the forme of an Ape: whereupon presently appeared a Spirit
 vnto him in manner and forme of an Ape, the which leaped about the
 house. Then said Faustus see there hast thou thy request, but yet he wil
 not obey thee vntill I be dead, for when my spirit Mephistophiles shall
 fetch me away, then shall thy spirit be bound vnto thee, if thou agree, &
 thy

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thy Spirit shalt thou name Akercocke, for so is he called: but all this is upon condition that you publish my coming & my merry conceits with all that I haue done (when I am dead) in an historie: and if thou canst not remember all, the spirit Akercocke will helpe thee: so shall the great acts that I haue done be manifest vnto the world.

How Doctor Faustus having but one moneth of his appointed time to come, fell to mourning & sorrow with himselfe for his diuellish exercise. Chap. 58.

Time ran away with Faustus, as the houre glasse, for hee had but one moneth to come of his 24. yeeres, at the end whereof he had giuen himselfe to the diuell body and soule, as it is before specified: Here was the first token, for he was like a taken murderer, or a thiefe, the which findeth himselfe guilty in conscience, before the Judge haue giuen sentence, fearing every houre to die: for he was grieved, and wailing spent the time, went talking to himselfe, wringing of his handes, sobbing and sighing, he fell away from flesh, and was very leane, and kept himselfe close: neither could hee abide to see or heare of his Mephosphiles any more.

How Doctor Faustus complained that he should in his lusty time and youthfull yeres die so miserably. Chap. 59.

This sorrowfull time drawing nere, so troubled doctor Faustus, that he began to write his minde, to the end he might peruse it often, and not forget it, and is in manner as followeth.

Alh Faustus, thou sorrowfull and wofull man, now must thou goe to the damned company in unquenchable fire, whereas thou mightest haue had the ioyfull immortallitie of the soule, the which thou now hast lost. Alh grosse vnderstanding and wilfull will: what seazeth on my limmes, other then a robbing of my life? Be waille with me my sound and healthfull body, and wit and soule: be waille with me my senses, for you haue had your part and pleasure as well as I: Oh mule and disdain, how haue you crept both at once vnto mee, and howe for your sakes, I must suffer all these torments, Alh whither is pittie and mercy fled: Upon what occasion hath heauen repayed me with this reward, by sufferance to suffer me to perish: Wherefore was I created of man? The punishment I see prepared for mee, of my selfe now must I suffer. Alh miserable wretch, there is nothing in this world to shew mee comfort: then woe is me, what helpeth my wailing?

Another complaint of doctor Faustus. Chap. 60.

Oh poore, wofull & weary wretch: oh sorrowfull soule of Faustus, now art thou in the number of the damned, for now must I waite for

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for unmeasurable paines of death, yea far more lamentable then euer
yet any creature hath suffered. Ah senseless, wilfull, & desperate forget-
fulness. Oh cursed and vnsutable life. Oh blind and careless wretch, that
so hast abused thy body, sense and soule. Oh foolish pleasure, into what
a warrp labour hath thou brought me, blinding mine eyes in the clee-
rest day. Ah weak heart, Oh troubled soule, where is become thy
knowledge to comfort thee. Oh desperate hope, no more shall I neuer
more be thought vpon. Oh care vpon carefullnesse, and sorowes on
heapes. Ah grievous paines, that pierce my panting hart, in whom is
there now that can deliuer me. Would to God that I knew where to
hide me, or into what place to creepe or flic. Ah, wo, wote me, be where
I will, yet am I taken. Herewith poore Faustus was so sorrowfully
troubled, that he could not speake or utter his mind any further.

How Doctor Faustus bewailed to thinke on hell, & of the misera-
ble paines therein provided for him. Chap. 6.

Now thou Faustus, damned wretch, how happy wert thou as an
vnrasonable beast thou mightest die without soule, so shouldst thou
not feelee any more doubts. But now the diuell will take thee away
both body and soule, & set thee in an vnspeakeable place of darkenesse:
for although others soules haue rest & peace, yet I poore damned wretch
must suffer al manner of filthy stench, pannes, cold, hunger, thirst, heate,
freezing, burning, hissing, gnashing and all the wrath & curse of God,
yea, al the creatures that God hath created are enemies to me. And now
to late I remember that my spirit Mephostophiles did once tell mee
there was a great difference amongst the damned: for the greater the
sin the greater the torment: for as the twigges of a tree make greater
flame then the trunk thereof, and yet the trunk continueth longer in
burning: euē so the more that a man is rooted in sin, the greater is his
punishment. Ah thou perpetual damned wretch, now art thou throane
into the everlasting fiery lake that neuer shall be quenched, there must
I dwell in al manner of wailing, sorrow, miserie, paine, torment, griefe,
howling, sighing, sobbing, running of eyes, shaking at nose, gnashing
of teeth, seare to the eares, horror to the conscience, & shaking both of
hand and foote. Ah that I could carry the heavens vpon my shoulders so
that there were time at last to quit me of this everlasting dānation: Oh
who can deliuer me out of the feareful tormenting flames, the which
I see prepared for me. Oh there is no helpe, nor any man that can deli-
uer me, nor any wailing of sinnes can helpe me, neither is there rest to
be found for me day or night. Oh wo is me, for there is no helpe for
me, no shield, no defence, no comfort. Where is my hold: knowledge,

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dare I not trust: and for a soule to God: wards that haue I not, for I
shyne to speake vnto him: if I doe, no answer shall be made me, but
he will hie his face from me, to the end that I should not behold the
loves of the chosen. What meane I then to complaine where no helpe
is? No, I know no hope resteth in my groanings. I haue desired that it
should be so, and God hath said Amen to my misdoings: for now I
must haue shame to comfort me in my calamities.

Here followeth the miserable and lamentable end of doctor
Faustus, by the which all Christians may take an example
and warning. Chap. 62.

The full time of doctor Faustus his 24. yeeres being come, his spirit
appeared vnto him, giuing him his witting again, & commanding
him to make preparation, for that the diuell would fetch him against a
certaine time appointed. Doctor Faustus mourned and sighed wonder-
fully, and neuer went to bed, nor slept winke for sorrow. Wherefore his
spirit appeared again, comforting him and saying: O Faustus, be not
thou so cowardly minded, for although that thou losest thy body, it is
not long vnto the day of Iudgement, and thou must die at the last, al-
though thou liue many thousand yeeres. The Turks, the Iewes, & ma-
ny an unchristian Emperour are in the same condemnation: therefore my
Faustus be of good courage, & be not discomfited, for the diuell hath pro-
mised that thou shalt not be in pains as the rest of the damned are. With
such like comfort he gaue him, but he told him false, and against the
saying of holy Scriptures. Yet doctor Faustus that had none other ex-
pectation but to pay his debts with his owne skin, went (on the same
day that his spirit said the diuell would fetch him) vnto his trustie and
dearest beloued brethren and companions, as Masters & Batchelers of
Arts, and other students more, the which had often visited him at his
house in merriment: these he entreated that they would walke into the
village called Rimlich, halfe a mile from Wittenberg, and that they
would there take with him for their repast of a small banquet, the which
they all agreed vnto: so they went together, and there held their dinner
in a most sumptuous manner. Doctor Faustus with them (dissemblingly)
was merry, but not from the heart: wherefore he requested them that
they would also take part of his quene supper: the which they agreed vnto:
for (quoth he) I must tell you what is the Victualers due: and when
they slept (for drinke was in their heads) then Doctor Faustus payed
and discharged the host, and bound the Students & the Masters to goe
with him into another house: for he had many wonderfull matters to
tell them: and when they were entered the roome as he requested, doctor
Faustus

Paulus said unto them as hereafter followeth.

An Oration of Faustus to the Students. chap. 63.

My trustie and welbeloued friends, the cause why I haue invited you into this place, is this: Forasmuch as ye haue knowne me this many yeares in what manner of life I haue liued, practising all manner of conspirations & wicked exercises, the which I obtained through the helpe of the diuell into whose diuellish fellowship they haue brought me; the which by the like arte and practise, urged by the detestable provocations of my flesh, & my stiff-necked & rebellious will, with my filthy infernall thoughts, the which were ever before mee, pricking mee forward so earnestly, that I must perforce haue the consent of the diuell to aide me in my deuises. And to the end I might the better bring my purpose to passe, to haue the diuels aide & furthurance, which I neuer haue wanted in mine actions, I haue promised vnto him at the end and accomplishing of 24. yeeres, both bodie and soule, to doe therewith at his pleasure; and this day, this dismall day, those 24. yeeres are fully expired, for night beginning, my houre-glasse is at an end, the direfull finishing whereof I carefully expect: for out of all doubt this night he will fetch me, to whom I haue given my selfe in recompence of his seruice, both bodie and soule, and twise confirmed writings with my proper blood. Now haue I called you my welbeloued Lords, friends, brethren, and fellows, before that fatall houre, to take my friendly farewell, to the end that my departing may not hereafter be hidden from you, beseeching you herewith, courteous, louing Lords & brethren not to take in euill part any thing done by me, but with friendly commendations to salute all my friends and companions wheresoeuer, desiring both you & them, if ever I haue trespassed against your minds in any thing, that you would heartily forgive me: and as for those lewd practises the which this full 24. yeeres I haue followed, you shall hereafter finde them in writing: and I beseech you let this my lamentable end to the residue of your liues be a sufficient warning that you haue God alwaies before your eyes, praying vnto him that he would ever defend you from the temptation of the diuell and all his false deceits, not falling altogether from God, as I wretched and vngodly damned creature haue done, hauing denied and defied baptisme, the Sacraments of Christs bodie, God himselfe, all heavenly Powers, and earthly men: yea I haue denied such a God y^e desireth not to haue one lost. Neither let the euill fellowship of wicked companions mislead you as it hath done me: visite earnestly and oft the Church, warre and strine continually against the diuell with a good and steadfast beleeefe on God, and

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Jesus Christ, and bſe your vocaſſon in holines. Laſtly, to knitt by my troubled Oration, this is my friendly request, that you would to reſt, & let nothing trouble you: alſo if you chance to heare any noiſe, or rumbling about the houſe, be not therewith afraid, for there ſhall no evil happen vnto you: alſo I pray you ariſe not out of your beds. But aboue all things I intreat you, if you hereafter find my dead carke, convey it into the earth, for I die both a good and bad chriſtian, for that I know the diuel will haue my bodie, and that would I willingly giue him, ſo that he would leaue my ſoule in quiet: wherfore I pray you that you would depart to bed, and ſo I wiſh you a quiet night, which vnto mee not withſtanding will be horrible and fearefull.

This Oration or declaration was made by Doctor Faustus, & that with a hartie and reſolute minde, to the end he might not diſcomfort them: but the Students wondred greatly thereat, that he was ſo blinded for knauerie, conſuration, and ſuch like fooliſh things to giue his bodie and ſoule vnto the diuell: for they loued him intirely, & neuer ſuſpected any ſuch things beſore he had opened his mind vnto them: wherfore one of them ſaid vnto him; My friend Faustus, what haue you done to conceale this matter ſolong from vs? we would by the help of good Diuines, and the grace of God haue brought you out of this net, and haue forne you out of bondage and chames of Satan, wheras now we fear it is too late, to the vtter ruine of your body and ſoule. Doctor Faustus answered, I durſt neuer doe it, although I often minded, to ſettle my ſelfe vnto godly people, to deſire counſell and helpe, as once mine olde neighbour counſelled me, that I ſhould follow his learning and leaue all my conſurations, yet when I was minded to amend, and to follow that good mans counſell, then came the diuell and would haue had mee away, as this night he is like to doe, and ſaid ſo ſone as I turned again to God he would diſpatch me altogether. Thus, even thus, (good gentlemen and my deere friendes) was I withrallled in that ſatanicall band, all good deſires drowned, all pittie baniſhed, al purpoſe of amendment vtterly exiled, by the tyranous threatnings of my deadly enemy. But when the Students heard his words they gaue him counſell, to do nought elſe but call vpon God, deſiring him for the loue of his ſonne Ieſus Chriſts ſake, to haue mercie vpon him teaching him this forme of prayer: O God be mercifull vnto me, poore and miſerable ſinner, and enter not into iudgement with me, for no fleſh is able to ſtand beſore thee: although O Lord, I muſt leaue my ſinfull body vnto the diuel, being by him deloded: yet thou in mercy mayeſt preſerue my ſoule.

This

of Doctor Faustus.

This they repeated vnto him, yet it coulde take no hold, but such as Cain, he also said his sinnes were greater then God was able to forgive: for all his thought was on his writing; he meant he had made it too filthy in writing it with his owne blood. The Students & the other that were there when they had prayed for him they doopt, and so went forth, but Faustus tarried in the hall and when the Gentlemen were laid in bed, none of them could sleepe; for that they attended to heare if they may be partake of his end. It happened betwene chancel and one a clocke at midnight, there blew a mighty storme of winde against the house as though it would haue blowne the foundation thereof out of his place. Whereupon the Students began to feare; and got out of their beds comforting one an other, but they would not stirre out of the chamber: and the Host of the house ranne out of doores, thinking the house would fall. The Students lay neere vnto the hall wherein Doctor Faustus lay, and they heard a mightie noise and hissing, as if the hall had been full of Snakes and Adders, with that the hall doore flew open wherein Doctor Faustus was: that he began to crye for helpe, saying, murder, murder, but it came forth with halfe a voice hollowly: shortly after they heard him no more. But when it was day, the Students that had taken no rest that night, arose and went into the hall in the which they left doctor Faustus, where notwithstanding they found not Faustus, but all the hall lay besprinkled with blood, his braines cleauing to the wal: for the diuell had beaten him from one wall against another: in one corner lay his eyes, in another his teeth, a pittifull fearefull sight to behold. Then began the Students to waile and weepe for him, and sought for his bodie in many places: lastly they came into the yarde, where they found his body lying on the horse dung, most monstrously torne, & fearefull to behold, for his head and all his ioynts were dashed in peeces.

The soenamed Students and Masters that were at his death, haue obtained so much, that they buried him in the village where he was so greuously tormented. After the which, they returned to Weitenberg, and comming into the house of Faustus, they found the seruant of Faustus very sad, vnto whom they opened all the matter, who tooke it exceeding heauily. There found they also this historie of Doctor Faustus noted and of him written, as is before declared, all saue onely his end, the which was after by the Students thereto annexed: further, what his seruant had noted thereof, was made in an other booke. And you haue heard that he held by him in his life the spirit of faire Helena, & which had by him one Sonne, the which he named Iustus Faustus. euen the same day of his death they banished away, both mother and sonne. The

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house before was so darkely, that scarce any body could abide therein. The same night Doctor Faustus appeared unto his servant lively, and shewed unto him many secret things, the which he had done & hidden in his life time. Likewise there were certaine which saw Doctor Faustus looke out of the window by night as they passed by the house. And thus ended the whole history of Doctor Faustus his conspiracy, and other acts that he did in his life: out of the which example every Christian may learne; but chiefly the stiffe-necked and high minded may thereby learne to feare God, and to be carefull of their vocation, and to beat defiance with all diuillish works, as God hath most precisely forbidden, to the end we should not giue the diuel as a Guest, nor giue him place as that wicked Faustus hath done: for heere we haue a fearefull example of his writing, promise, and end, that we may remember him: that we go not astray, but take God alwaies before our eyes to call alone vpon him, and to honor him all the tapers of our life, with be art and hearty prayer, and with al our strength & soule to glorifie

his holy name, defying the diuel and all his works, so the end we may remaine with Christ in al ende, may find lesse toy: Amen, Amen; that wish I vnto every Christian hart, and Gods name to be glorified Amen.

FINIS.



